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# the NATIONAL Jewish Post

## and OPINION

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## U. S. Leaders Charge Israel Fails To Appreciate Help of American Jews

JERUSALEM (NJP)—While Americans here for the sessions of the Jewish Agency Executive sought to impress on the Israelis the significance of the help provided by American Jews politically in the recent crisis, Dr. Nahum Goldmann warned at a press conference of the consequences of an imposed peace.

The president of the World Zionist Organization expressed fears that an "imposed peace" through the U.N. might develop into a political struggle "perhaps even more important than the



one over  
Sharm  
e-Sheikh and  
Gaza."

Dr. Goldmann, Dr. Israel Goldstein and Emanuel Neumann, in separate press conferences, revealed their disappointment at the failure of the Israelis to recognize the important aid provided by American Jewry in the recent crisis.

Goldmann asserted that in the U.S. there was a "99 per cent"



Goldstein to the failure of the Israel press to appreciate the role played by world Jewry recently.

Dr. Goldstein said he was "surprised at the lack of recognition on the part of the Israel press and public on the role played by the American Jewish community in the past four months. He declared that the Zionist activity, unparalleled since 1948, contrib-



uted to the most impressive demonstration of American public opinion in support of Israel.

Reasserting his faith in United States-Israel friendship, Dr. Emanuel Neumann, president of the Zionist Organization of America, cautioned the people of Israel against "allowing their resentment over the policies of the United States government to develop into anti-American sentiment."

"Such a development would be a disaster and would play into the hands of the enemy," Dr. Neumann said.

### Israel To Drop English

JERUSALEM—English will be dropped as an official language by Israel, if a bill now before Knesset is passed. Coins, stamps, passports and custom forms may hereafter be limited to the two official languages—Hebrew and Arabic.

## MOST NEW IMMIGRANTS FROM EUROPE AGENCY TOLD, BUT POLAND MAY BAR EXIT

JERUSALEM (NJP) — While Jewish Agency leaders were hearing that the majority of the 100,000 Jews expected to enter Israel this year would come from Western Europe, news reports from Poland told of obstructions, possibly permanent, to the large-scale emigration from the nation.

Many of the Polish Jews which have been reaching Israel in the hundreds and thousands were repatriated to Poland from the USSR, and came here almost directly from Russia, after being returned to Poland.

Sources in Warsaw indicate that the USSR is behind moves to halt this flow of emigrants.

Exit visas for Israel to these repatriates are being refused. The applicants are being told that they must assume Polish citizenships first and then apply for permission to emigrate through normal channels.

### Fate of New World Body To Be Determined Soon

JERUSALEM (NJP) — The fate of the projected new world Jewish organization proposed by the World Jewish Congress will be decided in the next few months, Dr. Nahum Goldmann, World Zionist Organization president declared here, according to The Jerusalem Post.

Seven Jewish organizations have already tentatively agreed to join the new body, which would seek to co-ordinate activities of the Jewish group on the world scene. Heading the seven groups are the B'nai Brith, the World Jewish Congress, the Board of Deputies of British Jewry and the Alliance Universelle Française.

The American Jewish Committee has announced its unalterable opposition to such an organization, "on the grounds it would set up world Jewish nationalism."

## BRISCOE DAVENS IN SHUL, THEN REVIEWS PARADE

NEW YORK (NJP)—Orthodox Mayor Robert Briscoe of Dublin, the first Jewish mayor of that almost all-Catholic city, reviewed the St. Patrick's Day parade here on the Sabbath, but not before he went to services at Orthodox Congregation Zichron Ephraim, where the distinguished visitor got an aliya. Like all Orthodox Jews, he walked to and from his hotel and the synagogue.

Before going to services, Mayor Briscoe paid his respects to Cardinal Spellman to whom he brought gifts from Ireland and good wishes from Archbishop McQuade of Dublin.

## British To Tax Wedding Banquets

LONDON (NJP) — A tax on wedding banquets and other catered kosher affairs ranging from \$6.00 to \$24.00 was voted by the United Synagogue, official religious body of the British Jewish community.

Funds raised by the tax, which are expected to total about \$12,500 annually, will be devoted to supporting Jewish education.

### Gives Brandeis \$425,000

WALTHAM (NJP)—The man who headed the successful Brandeis Centennial celebration of Brandeis U., Lawrence A. Wien, of New York, has crowned his work for the Jewish-support school with a gift of \$425,000 for a new faculty center.

### Says Israel's Democracy Not Perfect, But What Is?

## Editor Refutes Dorothy Thompson In Israel

DENVER, Colo. (NJP) — The Denver Post, local daily, printed Dorothy Thompson's column this week in which she asserted that Israel was not a democracy, but just below the diatribes of the pro-Arab writer, Robert Gamzey, fighting editor of The International Jewish News answered her.

Admitting that Israel was far from a perfect democracy, Gamzey pointed out that inequalities in the U.S. could also be marshalled to prove the same thing about our own country.

Gamzey then went on to say:

"Israel should be compared as a democracy not

## ISRAEL SEEN ACCEPTING DULLES' WORD

By LILLIAN LEVY  
National Jewish POST Correspondent

WASHINGTON, D. C. — Responsible authorities here state that Secretary of State Dulles is furious with United Nations Secretary General Dag Hammarskjöld for giving such a fast green light to Egypt in Gaza.

They say Israel's strong note to this effect to Bunche is the reason that Bunche withdrew statements attributed to him affirming Egypt's right to re-enter Gaza.

These observers also point to the fact that General Burns has not to date vacated his Gaza headquarters and attribute this to Dulles' pressure on the United Nations Secretary General.

RELIABLE SOURCES report that Israel officials are satisfied that the Dulles statement, issued Monday with Golda Meir, reaffirms the assurances which led Israel to withdraw from Gaza and Aqaba.

However, Israel officials are anxiously considering the practical steps that might be taken by the United States and the United Nations to retain control of Gaza.

THERE IS AN INCREASING congressional pressure on the administration from both sides of the aisle to take strong and firm action to prevent Egyptian troops from moving into Gaza and to support Israel in her attempt to remove Gaza from Egyptian control.

Democratic Senators Mansfield (Montana), and Sparkman (Alabama), contended that the United States and United Nations have an obligation to back Israel's claims.

MANSFIELD said any movement of Egyptian troops into Gaza "will create a threat to the peace." He called for an immediate emergency session of the General Assembly to deal with this situation.

Sparkman declared that we must do everything we can to insure Israel's rights of navigation through the Gulf and that we have a moral obligation to back Israel.

THERE ARE those who question Israel's contention that the joint statement issued Monday affords her any solid assurances. These observers point to the fact that in an appearance before the House and Senate committee dealing with foreign affairs, Dulles is reported to have said that no commitments or assurances had been made to Israel beyond expression of "hopes and expectations." They also point to the fact that although the State Department announced that it would resume economic aid and assistance to Israel, this had not been done even though matters are so arranged that there are no obstacles, practical or otherwise, to prevent resumption of such aid immediately.

Mrs. Meir met late Monday with Hammarskjöld and was to have left Monday to report back to Jerusalem.

### UN VIEW — POSITION AMBIGUOUS

UNITED NATIONS (NJP) — The joint statement of Secretary of State Dulles and Golda Meir is considered by observers to be at best ambiguous. The observers feel that the statement just adds another dimension to the game of semantics freely pursued during the whole Middle East crisis.

At this season of travel boom, Golda managed a two and one half hour conference with Hammarskjöld on the eve of his departure for Cairo.

Earlier in Washington, Golda "caught" Dulles between Australia and Bermuda.

This meeting with Hammarskjöld was described by unofficial Israel sources as "sterile." Golda asked the U.N. secretary to ascertain Egypt's state of belligerency toward Israel. According to her, this would be the only constructive purpose of his Cairo mission.

Egypt cannot both claim rights under armistice agreement and violate it by vows of belligerency, Golda said.

New active participants in the present crisis are the Saudis who hold two islands evacuated by the Israelis, barring passage of Israel ships through the Straits of Tiran.

The Saudis have no armistice agreement with Israel, and want to assume greater importance in the Middle East picture. Saud is believed to want to supplant Nasser.



## OBITUARIES

## P. GLICKMAN HELPED FOUND EINSTEIN MEDICAL COLLEGE

WOODMERE, L. I.—A founder of the Einstein Medical College and trustee of Yeshiva University, Pincus Glickman, 83, died Saturday, March 16, at his home after a year-long illness. A real estate investor and builder in New York City for 50 years, Glickman had constructed buildings valued at \$150 million. He also was a founder and honorary trustee of the Brooklyn Jewish Center.

### Rabbi M. A. Levin

PITTSBURGH—Spiritual leader for 25 years of Adath Jeshurun Congregation in Pittsburgh, Rabbi Morris A. Levin died Tuesday, March 5, in Los Angeles. He was rabbi emeritus of the congregation. Rabbi Levin had moved to the West Coast in 1947.

### Other Recent Deaths

Rabbi Chaim Cohen, 81-year-old retired rabbi; Toledo resident 25 years; occupied pulpits in Decatur, Ill., and Evansville and Marion, Ind.; Thursday, March 14, in Toledo, Ohio. . . . Julius Vogel, 74, real estate operator, builder of Bolivar and Park-Sheraton Hotels in New York, founder of Shield of David Home for Orphan Girls in Bronx, Mason and Shriner; Saturday, March 16, in New York.

Mrs. Harriet I. Porosky, 69, Saturday, March 2, in Moline, Ill. Her husband, Matthew Porosky, 73; Zionist leader in Russia,

69; was trustee, board chairman, and until his death a vice-president of Temple Ohabei Shalom in Brookline, Mass.; Sunday, March 3, in Moline, Ill. . . . Sol H. Friedman, 62; Solar Steel Corp. president, trustee of Fairmont Temple, Mount Sinai Hospital and Jewish Welfare Federation in Cleveland; Thursday, March 14, in Las Vegas. . . . Mervin K. Solsberg, political science instructor at San Francisco City College, former NBC foreign correspondent; Sunday, March 3, in San Francisco.

Deborah Kallen, Jerusalem's pioneer teacher—among her pupils 30 years ago was archaeologist-soldier Yigael Yadin—whose pedagogical approach, now a commonplace, was criticized and ridiculed in the 1920s; emphasized development of balanced character rather than mere acquisition of facts; Saturday, March 2, in Jerusalem after six-week illness.

Dr. Menahem Soloveitchik, Zionist leader in Russia,

## Car Purchase Leads To Couple's Detection

## Hildy's 'Parents' Still Hope, Refuse To Give Up

By REVV BALKIN

National Jewish POST Correspondent

MIAMI—A Jewish judge, hearing pleadings of a Jewish attorney in behalf of a Jewish couple who had hidden from authorities for two years in an effort to retain their adopted Catholic child, Hildy, failed to find any evidence of kidnapping against Mr. and Mrs. Melvin Ellis.

Judge Malvin Englander gave the Brookline, Mass., couple who have figured in headlines over their battle for their child, into the custody of their attorney, Ben Cohen, pending receipt of extradition papers from Massachusetts.

THE ELLISES had been hiding out in a Normandy Isle apartment since last May. They were discovered after Ellis purchased a car and the registration number was sent north. Authorities in Massachusetts ordered Miami police to pick the couple up on the kidnap charge.

THE ELLISES, who have been released in the custody of their attorney, have been involved in

a custody battle for 5-year-old Hildy for more than four years.

She was put out for adoption at birth by Mrs. Marjorie McCoy Doherty in 1952, who was an unmarried nurse at the time. Subsequently, she married and asked for the return of the child so that she could place it for adoption with a Catholic agency.

MASSACHUSETTS law states that a child must be given in adoption to persons of the same faith as the parent whenever practicable. The court ruled in favor of Mrs. Doherty's request. It was after this legal decision that the Ellises fled from the state.

The warrant charging kidnapping was brought here by Detective L. William Delay, attached to the Norfolk County District attorney's office. For refusing to give up the child after the adoption was nullified in September, 1953, the Ellises will face several other contempt of court citations.

THE ELLISES have exhausted their resources.

Their attorney told the court he was representing them without fee, and would continue to fight the case as vigorously as possible. The present hope is that Gov. Collins, of Florida, will refuse to honor the extradition papers.

INTERVIEWED by The POST, the Ellises, who offered to raise Hildy as a Catholic if that would satisfy authorities, said that the only religious training Hildy has received is to believe in God.

"WE HAVE taught her to say grace before meals," the couple declared, "and we hope we are instilling in her a love of God. We intend to raise her to be a good citizen."

Ellis told The POST that they are finished with trying to hide. "We are not running anymore," he said.

"She's my little girl. I'm the one that got up at 2 in the morning to feed her and change her diapers. My wife did, too, but I guess I'm a fanatic father. You know how that is."

minister of Jewish affairs in nationalist regime of Latvia, executive member of World Zionist Organization, Israeli delegate to 1949 UNESCO conference; authority on Tanach and Jewish history; Saturday, March 9, in Jerusalem. . . . Rabbi Mendel Leib Levin, the Minsker Rav, 93; grandfather of novelist Herman Wouk; recently in Tel Aviv.

### Seeks Scholarship For Air Heroine Of Sinai Campaign

BOSTON (NJP)—An appeal to his friends to help him secure a scholarship at a university in the Boston area for an Israeli woman flying hero was voiced in The Jewish Advocate this week by Fred Monosson.

A leading Zionist, who is probably as well-known if not better in Israel than he is in the U.S., Monosson described the girl—Yael Finkelstein as the sweetheart of the Israeli air force, of which she is a member.

Monosson wrote that she hopes to continue her studies in the U.S. after receiving her degree from Hebrew University this spring.

During the Sinai campaign, the 24-year-old heroine flew the first plane to cross the Egyptian border, and was engaged thereafter in the hazardous feat of dropping paratroopers behind the Egyptian lines.

### FIRST OIL EXPECTED

JERUSALEM—The first ship carrying oil for Israel's new pipeline from Eilat to Beersheba is expected to arrive at Eilat about the end of April.

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## Yeshiva High School Grads Excel In Regents

NEW YORK (NJP)—An old belief—that students at yeshivas get better training than public school pupils, was borne out this week with publication of results of New York's Regent examination scores.

The students at Yeshiva U's three high schools carry a double load of studies—Jewish and secular—but they finished higher in the tests than pupils in high schools.

### TRAVEL AGENTS VISIT

JERUSALEM—Six Danish and Finnish travel agents spent a week in Israel this month, as guests of the Israel Government Tourist corp.

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# Ousted Congregation Sought Mediation By ADL, It Says

By ZEKE SCHER

National Jewish POST Correspondent

DENVER, Colo.—The president of the Beth Medrosh Hagadol, leading Conservative congregation of the Rocky Mountain area, said this week he is "not disturbed" over his congregation's expulsion from the United Synagogue of America.

"As far as I'm concerned," M. M. Katz said, "we resigned last July."

Katz took issue however, with a statement to The POST (NJP, March 15) from a spokesman for the United Synagogue giving the chief reason for the expulsion as the Denver congregation's refusal to mediate problems.

"THAT IS untrue," Katz said. "We agreed to mediation—but

not by the rabbinical assembly which already had its mind made up. We agreed to have the Anti-Defamation League called in to mediate, but the United Synagogue refused.

"They did not co-operate with us in trying to settle the problem with Rabbi (Gershon) Winer."

RABBI WINER was fired last year over personal differences between him and the BMH board of trustees. He refused to leave the pulpit and during a hectic seven-months' "cold war," the matter reached the Denver courts.

Robert S. Gamzey, editor of the Intermountain Jewish News, said he was "pained to see such a parting by two great organizations."

HE TERMED the BMH Synagogue a citadel of Judaism in this region and expressed the hope that under its new spiritual leader, Rabbi Samuel Adelman of Newport News, Va., it will go forward in serving the community.

Questioned whether he felt the expulsion was justified, Gamzey replied:

"Considering the 60-year history of the BMH congregation in Denver and its position among American synagogues, I don't think the action was justified no matter what the congregation did."

The selection of Rabbi Adelman, an Orthodox teacher and graduate of Yeshiva university, to head the conservative synagogue, has raised eyebrows.

ONLY COMMENT on that matter by BMH President Katz was: "We will maintain our traditional services as we have in the past."

The 600-family congregation was expelled for what the United Synagogue termed "conduct unbecoming a synagogue." It was the first such penalty imposed by the organization.

IT WAS DISCLOSED that whereas Rabbi Winer came to Denver in 1955 with a two-year contract calling for \$12,000 annually plus a parish house, Rabbi Adelman has accepted the posi-

tion on just a month to month basis.

Katz said Rabbi Adelman will receive compensation—similar to Rabbi Winer—at \$1,000 a month plus the parish house. There was no binding contract signed, by mutual agreement, Katz said.

## Mrs. F. D. R. Sees Renewed Raids

By TOBY LEE NERENBERG

ST. PAUL, Minn. (NJP)—The United Nations should have extracted greater assurance from Egypt regarding future control of the Gaza strip and the Aqaba gulf, Mrs. Eleanor Roosevelt said at a press conference here.

"I am not at all surprised at what Egypt has done," Mrs. Roosevelt said. She added her belief that the Egyptian move will be a prelude for the resumption of more Arab raids on Israeli territory.

Mrs. Roosevelt blamed the current crisis on a failure of leadership, particularly by the United States, in the United Nations. She emphasized that the U.N. itself does not do right or



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wrong. "It is made up of members states. Individually they make the decisions which are wise or otherwise.

"When leadership fails in the world's peoples and peace," she U.N., it is a very bad thing, be said.

## 40% OF ENGINEERS BUILD

JERUSALEM—Forty per cent of the members in the Engineers' association in Israel are in construction, Uri Shalom, chairman of the association, told the press this month.

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### Trouble Caused By Graduation On Shavuot

## School Tries To Rectify Graduation Bobble

NEW YORK (WNS)—Some scheduled for the graduation exercises. The calendar dilemma did not come to the attention of the university until January of this year, or fourteen months later, but when it did, University President Dr. Carroll V. Newsom at once contacted the New York Board of Rabbis for advice. After three consultations, the graduation ceremony was shifted to June 6, the second of Shavuot.

Since discovery of the mistake was made too late for correction, the university decided to seek rabbinic advice.

The school calendar for the 1956-57 academic year was set in the fall of 1955, with June 5

DR. NEWSOM said it was unfortunate that the change will not "resolve the entire problem," but that it would at least "accommodate some persons," meaning students of the Reform persuasion. Orthodox and Conservative Jews observe both days of the holiday. He explained that it was "impossible to make any other change" in view of the extensive arrangements that had already been made, adding that provisions have been made to excuse

and to "recognize in absentia candidates for degrees who indicate inability to attend the exercises because of religious obligations."

Of the 6,000 in the graduating class some 2,000 are estimated to be Jewish.

### JORDAN RETURNS ISRAELI

JERUSALEM—An Israeli law student who crossed into Jordan while hiking Jan. 16 was returned to Israel March 5 by the Jordan authorities. He said he had been questioned at length, but had been treated properly.

### Sees Western Aliya Israel's Greatest Need

LONDON (NJP)—The Israeli ambassador to Britain said immigration of Western youth is Israel's greatest need.

Eliahu Elath called upon Zionists to penetrate Jewish youth, especially students, "with a view to spreading and intensifying through Hebrew education their interest in Zionism and aliya."

### BANK TO PAY 6½%

JERUSALEM—The directors of Bank Leumi Le-Israel has proposed a 6½ per cent dividend, effective March 28.

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## Orthodoxy Unpopular, But Great Searching For Spiritual Inspiration Seen

WASHINGTON, D. C. (NJP) — Orthodox groups are unpopular in Israel today. So stated Professor Gershon Scholem, chairman of the Institute of Jewish Studies at Hebrew University, in an address delivered to a large audience here.

Professor Scholem spoke on the cultural factors on the Israel scene at Adas Israel Synagogue. He explained the unpopularity of the Orthodox groups on the fact that:

- People resent religion used for political purposes.
- A natural rebellion on the part of early settlers against tradition of martyrdom, which concept is particularly repugnant

to the sabra who believes in fighting for his view rather than submitting as a martyr.

- That the rabbinate is essentially out of touch with the people.

The Hebrew University professor said that none of Israel's chief rabbis since Rabbi Kook have had his close and sympathetic relationship with the people.

SOME OF THE broad cultural forces which are today having an effect on Israel are the Oriental elements in her population.

According to Scholem these elements are be-

ing too rapidly assimilated and thus the values they could bring to the Israeli scene are being lost.

THE MEMORY of Hitler is another strong cultural force which will perhaps become more obvious in the future. He pointed out that while the sabra rejects tradition, he associates himself closely with the ancient history of the soil. As evidence of this Prof. Scholem noted the tremendous interest in archaeology in Israel.

There is a great searching among the Israelis for spiritual inspiration, and while this may not come directly from the Orthodox religious forces in the country, the speaker expressed the belief that the search would be fruitful and productive.

## Can't Rely On U. N. For Foreign Policy, Says Mrs. M. Cahn

By LILLIAN LEVY

National Jewish POST Correspondent

WASHINGTON, D. C.—The National Council of Jewish Women at its 22d national convention this week end here, heard Mrs. Moise S. Cahn, of New Orleans, the president of the 108,000-member organization, tell the 800 delegates in her opening address that the United States should have its own positive foreign policy and not use the U.N. as a substitute for such a policy.

Mrs. Cahn charged Egypt's President Nasser with "trying to use the United Nations as protection as he reoccupies the Gaza strip."



She warned that unless there is something done immediately to prevent further Egyptian belligerency, both the U.N. and U.S. will suffer.

Mrs. Cahn called the delegates' attention to the announcement by Saudi Arabia that Israeli ships will not be permitted passage through the Straits of Tiran. Noting the U.S.'s agreement to sell arms to Saudi Arabia, Mrs. Cahn asked, "How will our government react to this latest declaration that Saudi Arabia plans to use our arms against peaceful Israeli vessels?"

In her comprehensive address which closed the first day's sessions of the five-day meeting, Mrs. Cahn charged that anti-Semitism was rife behind the Iron Curtain and predicted a complete destruction of Russia's Jewish community unless there is a restoration of religious freedom there.

Mrs. Cahn scored the national origins quota system of our pres-

ent immigration act and asked that special arrangements to admit Jewish refugees from Egypt into the U.S. be made at this time.

Among those expected to address the delegates this week are Senator Javits (R.-New York) and former Senator Lehman (D.-New York).

THE NCJW received a special government award for its pioneering effort on behalf of older people in helping them to be useful and active in the "golden years" of their lives.

### Gas Rationing To End In May

TEL AVIV (ZINS) — Government sources expect that rationing of gasoline will be terminated in May, when the new Elath-Beersheba oil-pipeline is expected to be in full operation.

ADDITIONAL BOOK REVIEW  
MY FIRST BOOK ABOUT GOD, by Jane Watson, \$1 (Simon and Schuster).

This newest Golden Book, with its lovely illustrations by Eloise Wilkin, lives up to the traditions of the series. The cardboard pages are as attractive as any book can be; the text is without special theological tendenz. The young reader begins to feel divine protection, and to find a life of faith and contentment.

—ABRAHAM BURSTEIN

### Lady Godiva Wins Purim Costume Prize At Embassy Ball

WASHINGTON, D.C. (NJP)—The Queen Esther award for the most original costume at the Israel embassy staff Purim party this year went to Alice Grossman, secretary to press counselor Harry Levin.

The attractive brunette American secretary won the award for her amusing portrayal of Lady Godiva which, incidentally, revealed only Miss Grossman's ingenuity and originality.

When Miss Grossman told her mother the exciting news about the award and the character which she portrayed, her mother's first question was to ask what Alice had used for a horse.

Miss Grossman's equine assist was made possible by the generous donation of a four-year-old youngster's horse on a stick.

Incidentally, the Lady Godiva costume consisted of a pink full length heavy union suit with matching socks, plus a long yellow wig of rug yarn.

### NAVY DISAVOWS ATTACK ON JEWS BY EX-OFFICER

WASHINGTON, D.C. (NJP)—Declaring that there was no need to dignify the anti-Semitic remarks of Rear Admiral John G. Crommelin (NJP, March 1). The Navy this week repudiated the attacks on Jews made by the retired naval officer at a meeting in Pensacola, Fla.

Speaking to the Daughters of the American Revolution, Crommelin hinted at violence against Jews when he said a hidden force of Zionist individuals are threatening the U.S. and proposed to overcome this force "in a bloodless way if possible."

The Navy told the Anti-Defamation League of B'nai B'rith, which also was attacked, that it abhors and regrets Crommelin's diatribes.

### 'RABBI'S' FUND APPEAL CALLED FRAUDULENT

OAKLAND, Cal. (NJP) — The local Jewish community was warned not to send funds to a "Rabbi Morris Kaplan" of Brooklyn who was appealing by mail for contributions for his polio-afflicted daughter, whom he wrote, he had brought from Israel for treatment to the United States.

The Jewish Welfare Federation announced in its official publication, The Record, that there is no such rabbi and that

the letters of two alleged doctors of the Hadassah Medical Organization in Israel were not authentic.

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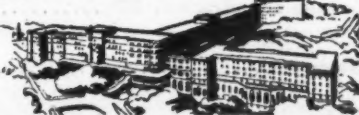
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## IS YOUTH WASTED?

By NANCY HERMAN (Age 15)

Is youth really wasted on the young? Many people are of the opinion that teen-agers are a reckless group of individuals, concerned only with fads, popular music and cars. I believe that this type of teen-ager is the exception, not the rule.

My friends are not delinquents. We do not let ourselves get swept off our feet by fads or new styles. We like popular music, but don't live for a glance of Elvis on television. I don't know the piston from the carburetor of a car, and I'm sure most girls my age are as ignorant as I am on this subject.

**THE MAJORITY** of teen-agers are nice fun-loving adolescents once you get to know them. I'm all for them and against barring them from the human race.

Adults who envy the young are probably not making the most of their own more mature lives. They look back at their younger days as a time when they were carefree. They don't remember the problems that make youth more than a time of fun and happiness because what were unconquerable obstacles then are trifles now.

**MY ADVICE** to the philosophical older set is to enjoy your golden years and leave youth to the young. We're doing alright! 2355 Valley Vista  
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## Teen Corner

• TEEN TALK

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## Don't Read This If You Anger Easily

By MARILYN FRIEDMAN  
Attention Teens!!

Does your high school offer Modern Hebrew? If not, why not? And what are you doing about it?

Many high schools would be only too glad to offer the subject, if there were a great enough demand for it; but why hire and pay a teacher if he has no class to teach? It's funny (and at the same time pitifully pathetic), but usually in schools with the largest Jewish enrollment we'll find ourselves studying Spanish, Latin, French—everything but our own tongue, Hebrew!

**IRONICALLY** enough, we're almost ashamed to admit it, but we don't think our Hebrew will be of as much practical use to us as Spanish, French, German—to mention but a few other modern languages.

How ridiculously blind can we kids get? Especially when it comes to submissively swallowing that hog-wash (pardon the term, but the whole deal isn't too kosher!) so many misguided guidance departments feed us—the old line about Hebrew's not being recognized by better colleges.

It's high time we woke them (and ourselves) up to the facts.

**BEFORE WE GET** to work or others, though, let's first ask ourselves a few questions: We don't think Hebrew will be of

any practical use to us; ask your non-Jewish school-chum next time Spanish class is over: is he going to become a gay caballero, a treader in the bull-rings of Madrid?

And how about Virginia O'Brien in French? Does she expect to live in Gay Paree after graduation?

Now, how about you? Aren't your chances of going to Israel (if only to sight-see) more likely than your Christian classmates' of visiting Spain or France? They're not necessarily Spanish or French, are they?

**BUT YOU'RE** a member of the Jewish People; the blood of the Hebrew prophets flows in your veins! Let's not get too dramatic here; but seriously, we belong to not only a religious but cultural and even national group.

Hitler proved long ago, that even though your family tree could be traced back to the very beginnings of German-recorded time, if one drop of Jewish blood had gotten in along the line, you were a Jew, not a German; we learned only too well. . . . But let us return to more pleasant things!

And return we did—from the far corners of the earth, we turned our faces eastward to our original homeland, and after a two thousand year exile, we reclaimed our national, political sovereignty: In May, 1948, our ancient State of Israel was officially reborn.

**THE JEW HAD** come home. Yet we also are most undoubtedly a religious group; two thousand years ago the most democratic, progressive state was one in which religion was closely bound up with government—but modern Israel is not a theocracy, although many very Orthodox groups hope it will be some day. Therefore, we can use our He-

brew in two ways: first, we can better understand what we're so fervently praying about in temple. Have you ever seen any of your chums racing through the Sabbath Amida, breaking the fastest speed record in dovin' history, and with great fervor finish all 18 Bruchot before you're even on the second or third?

**THIS MIGHT** be a little exaggeration, but it might be a little embarrassing were you to innocently inquire as to what he was saying!

A second, and most important use of our language lies in its national significance. Hebrew is an ordinary modern tongue. Aside from praying in Hebrew, men swear in it, get drunk in it, beat their wives in it, do business in it, teach in it, heal in it, make love in it. Women get permanent waves in it, do their marketing in it, yell at their husbands in it, spank their children in it, cook in it, gossip in it.

**CHILDREN** play "hookey" in it, fight in it, play ball in it, learn in it, and laugh and cry in Hebrew. Each day, hundreds of Hebrew publications come out; Israeli magazines, newspapers and periodicals are shipped to all corners of the Diaspora for greedy Hebrew-readers to gobble up. For us short-wave radio hams (Oops! There I go again—but you don't have to be Jewish to speak Hebrew; and there are many Christian Israeli citizens) we can hear it straight from the horse's mouth (Did I say something wrong?)

And it is beautiful to hear.

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### Iranian Jew To Give Israel Army A Chance

**JERUSALEM**—An Iranian Jewish immigrant whose greatest desire is to become a soldier in the Israel army has given the state an ultimatum.

Eight months ago Yosef Cohenim came to Israel with the expressed purpose of enlisting in the armed forces. For various reasons his induction was postponed.

Angered at the delay, Cohenim walked to the Mandelbaum Gate here, intent on crossing into Arab Jordan. A police officer talked him out of it and Cohenim has decided to give Israel another chance.

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# POST FEATURE PAGE

Warm, Human Interest Stories Aimed At Pleasing The Entire Family!

But Explains She Hasn't Dated Too Many

## Girl From India Studying Here Has Praise For Jewish Boys

By MILTON SHAPIRO

National Jewish POST Correspondent

SPRINGFIELD, Ill.—An attractive Jewish girl from India observed that American Jewish boys "keep their places" when asked about a comparison of dating in the U. S. and in India.

Esther Reuben, of Bombay, India, a graduate student at MacMurray College for Women, at Jacksonville, Ill., near here, said she had had on'y a few Jewish dates in America, and admitted that her observation wasn't based on too much actual experience with Jewish boys.

AS FOR INDIA, she said dating of any kind is taboo there. "The young people go together in groups," she related, and explained that intermarriage therefore was almost non-existent.

There is no anti-Semitism in India, she declared.

"THIS MAY BE difficult to believe," smiled the dark-haired beauty, "but if it were not true, the Jews would have died out long ago in India."

Miss Reuben substantiated her statement with the assertion that "remember, we had Jewish ancestors in India 100 years before Christ."

QUIZZED ABOUT emigration of Indian Jews to Israel, she said: "India presently permits its Jews to go to Israel. This was especially true when the state of Israel came into being. In the



ESTHER REUBEN . . . No dating in India

early days the Cochin Jews went, others followed."

Asked if Indian Jews were too clannish, she replied, "I suppose they are, much the same as Jews are the globe over."

MME. REUBEN recalled that

by-and-large the Jews of India were non-moneyed people. They are not in business, she reminded. In Bombay, she recalled, Jews work in offices and in the arts. There are a few Jewish doctors and lawyers. In the villages, however, the Jews are farmers.

An Orthodox Jewess herself, Mme. Reuben stated that, "we have mostly Orthodox Judaism in our land. There are few Reform Jews."

ON THE TENDER matter of India's political life . . . Kashmir, Pakistan, recognition of Communist China, Nehru's friendship with Russia, India's absence from SEATO . . . her only comment was, "no comment."

Neither would she be quoted on India's known basic need . . . population control. Every sixth person in the world is an Indian.

'emotional' partisan propaganda. . . . Your very insinuation that the sober statements issued by the heads of the Jewish national organizations . . . were nothing but an act 'committing the Jews of America to the national policies of the foreign state of Israel' cannot be characterized otherwise than emotional partisan propaganda of a rather very cheap and low kind. "Your letter . . . is a symptom of a mental aberration which has seized a very small, but highly vocal group. Why not pipe down?"

### English Reported Siding With Israel

If, with the exception of the minuscule council, all American Jewry is behind the State of Israel in the current crisis, the same can be said of the entire nation of England.

In a thorough report from England that nation's Forward correspondent, V. Finsler tells that both parties and virtually all of the press are on the side of Israel. Thus, the country which nine years ago was at such great odds with the Jewish state, today finds itself critical of the U.S. and the Arab governments in its sympathy with its sister democracy in the Middle East.

### Hakoah To Play In Western Finals

SAN FRANCISCO (NJP) — Hakoah A. C. players, Pacific Coast soccer champions, are busily sharpening their tactics for the Western championship match in St. Louis, March 24.

The match was originally scheduled March 17 but was postponed a week because of injuries to key Hakoah players Max Meier and Mike Nicholas.

## Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: I would greatly appreciate learning the meaning and origin of my married name, Lome. My husband's father was born in Minsk, Russia. Thank you for your kind attention to this matter. — ELINOR LOME, Sacramento 17, California.

LOME is a Jewish family name derived from the name of the twin villages of Lomi and Upper Lomi in the district of Rossienie in Lithuania. In 1804, when Jews of Russia took permanent family names for the first time, Minsk which is now part of White Russia was still a constituent part of Greater Lithuania, and there was freedom of movement which enabled the natives to shift their place of residence from one part of the province to the other. In such cases they often favored a family name reminiscent of their original location.

★ ★ ★

DEAR MR. PEARLROTH: Has my name any origin? It is sometimes written Heppner and is known in the province Posen of Germany (now Poznan), in Schmiegel, Lissa, Ple-schen. The Jewish Encyclopedia lists one only, but a rabbi there has been famous as the "Calendar Heppner," putting out the only Jewish wall calendar. Does it stem from Hoef-ner—the man at the "Hof"—Hofner at the court of some dignitary or royalty? Thanks in advance. — IRVING ISI HEPNER, Los Angeles 19, California.

HEPNER or HEPNER is an obsolete German term meaning "a cutler, a maker of knives." In 1796 when your ancestor assumed this family name the Polish province of Posen had only recently been annexed to Prussia and Polish laws still prevailed there, enabling Jews to be active in trades barred to them in other parts of Prussia. It is therefore quite possible that the name was a real trade name. On the other hand, it is not impossible that your ancestor took this name from the community of Heppen in the district of Soest, Westphalia. Westphalian Jews were given permanent family names by King Jerome, Napoleon's brother, in 1808. The original bearer of your name may have immigrated into Posen from Westphalia.

### Ask the Rabbi

#### Questions and Answers

Submit your questions to Rabbi Harold A. Friedman, 1943 6th St., Sarasota, Fla.

WHAT WAS the Jew of the ghetto obligated to do for his son-in-law?

Support him in his household for two years and then set him up in business.

WHAT JEWISH food was praised by Heine in his "Prinzessin Sabbath"? (Shalet (Tscholend).

WHAT IS the baal berit (or sandek)?

The godfather who holds the child at the circumcision ceremony.

WHO IS for the most part the leader of Jewish worship?

The hazan.

### It's the Truth!

By SAMUEL DEUTSCH

Copyright, 1957, by Samuel Deutsch

THE IDEA OF settling Jews in Africa as a place of refuge was once considered by England. The plan was proposed by Chamberlain in 1903 when he offered Uganda to the Jews. The plan was rejected.

THE WORD "MANNA," signifying the food which the Israelites ate while traveling in the desert, comes from 2 Hebrew words meaning "what is it?"

THE POPULARIZATION of the usage of the expression "inferiority complex" was developed primarily by the famed Austrian-Jewish physician, Alfred Adler!

"HADOAR" is the only weekly Hebrew magazine in America. It means "The Post!"

### EX-AUSTRIANS MUST APPLY

VIENNA — Jewish victims of Nazism in Austria now living outside Austria must apply for compensation before June 10, if they wish their applications considered, according to an order issued here.

### Digest of the Yiddish Press

#### Jewish Winners Of Quiz Shows Soar

By RABBI SAMUEL M. SILVER



The ratio of Jewish quiz show winners soared with the T-Victories of Vivienne Nearing and young Robert Strom.

Mrs. Nearing, says the Forward's Joseph S. Goldstein, has twice been to Israel and her husband, ne Nirenberg, is a native of something called Yozlovets, in Galicia.

As for 10-year-old Robert Strom, he's an old quiz kid prodigy, whose teacher-father and social-worker mother have reared him in an atmosphere of love-for-learning. The father told a Forward reporter that the questions Robert answered could have also been answered by his older brother, Steven.

The Day-Journal's TV reporter, Herman Sharf, wonders about the advisability of subjecting children to the pressures of a quiz program. "How far should these demonstrations of wonder-children go?" he asks. "Isn't the child paying too high a price for his winnings? Aren't such children being deprived of their childishness?"

#### Broadway This Year Has Share Of Jews

Broadway, too, has a high Jewish quotient this season.

Paul Muni stars in "Inherit the Wind," written by Jewish authors. Eddie Robinson stars Chaeyfsky's "Middle of the Night." Anne Frank's Diary is dramatized in a play which the Forward's theater critic, D. Segal calls "non-Jewish." In "Uncle

Willie" Menasha Skulnik brings Broadway a chunk of Second Avenue.

The newest play with Jewish overtones to hit the Big White Way is "A Hole in the Head," starring Paul Douglas. Segal says that nowhere are the characters labelled Jewish but they unmistakably are. Segal deprecates the kind of Jews they are: without Torah, without interest in Jewish life, raucous, naive, and in the case of the main character, dissolute. The only thing we can learn from the play, says Segal, is that Jews without Jewishness are needed "like a hole in the head."

#### Day's Margoshes Tells Coleman Of Judaism Council Pipe Down

The letter which Clarence Coleman, head of the American Council for Judaism, sent to six Jewish leaders, accusing them of "politicalizing" Judaism because they have spoken up for justice in the Middle East evokes a reply from Dr. S. Margoshes of the Day-Journal.

"I don't know how much Hebrew you know, Mr. Coleman," writes Margoshes, "I suppose you know very little. I would imagine you know what the word, hutzpa, means. Where, I ask, do you get your hutzpa?"

Continued he: "You rant about politicalizing Judaism. What is your organization doing if not politicalizing Judaism day in day out by lobbying in Washington against Zionism. You talk about



## RECORDINGS

## Speaking Quartet Blends Hebrew, English Beautifully In 'Song of Songs' Recording

By JOSEPH GALE

An unusual and beautiful recording has entered the lists for attention, and it requires concentration, else the recording is as naught.

It is "The Song of Songs," produced by a new label with the lovely name of Experiences Anonymes, and it is read by Morris Carnovsky, Carol Veazie, Anne Meacham and Henry Bate.

ON ONE SIDE, the magical work is read simultaneously in Hebrew by Carnovsky and in English by the others, while on the reverse side the poem is read in its entirety in Hebrew. The text in full is provided, of



Gale course.

The technique of isochronous speech is not new to the theatre, but we had never before heard it in a commercial recording. The first minute or two of it is utterly confusing, and one wants to pull the voices apart and set them on separate tracks—sort them out, as it were.

BUT PATIENCE is rewarded, and the mind early recognizes that the consummate actors give in each language an identical expression to the words, virtually the same inflection, and give or take a few fractioned decibels, the same volume and control.

As a result, since the values are equivalent, the listener will find he is able in his mind to

switch effortlessly from one tongue to another, like turning on the second speaker in a binaural system. One by itself is high fidelity; the two together are stereophonic. One can listen in either language alternately without much distraction from the other, or, if one is bilingual, he may hear both and compare.

SOME VERSES in this lament love lyric are read at one time by at least three actors out of the four, and the comparison with music and counterpoint is irresistible. It needs, yea, only music to complete the score, for with careful selection and wise choice, music might indeed have been sounded distantly behind and between some of the portions.

The drama four, so comparable to a quartet of strings, is excellent without apparent effort. Restraint and simplicity are the chiefest of its virtues.

CARNOVSKY, perhaps because his is the stranger language, stands sharply out. In the all-Hebrew side, his talent can be plainly assessed. In his voice there is suppressed power and a virility that is not surpassed. He caresses the Hebrew words with a tongue of flame,

giving them a rise and fall as if they were cadenced rhyme. He makes a beautiful language of Hebrew, and a romantic one besides.

Experiences Anonymes has to date issued fewer than a handful of other records, and although "The Song of Songs" is the only one of them we have heard, there is a feeling that the others must have been planned and composed with the same simplicity and temperance which for us makes "The Song of Songs" a rewarding experience.

"THE MOISHE Oysher Seder" (Rozanna Records), unlike its numberless predecessors, takes itself only half-seriously. Therefore, it is half as much more enjoyable than all the others.

Curiously, it is an uneven recording, with unequal shares of delight and disappointment.

ON ONE HAND there is Oysher himself, happy and Hasidic, fountainhead of some of the most be-bop Passover music extant. There is Barry Gray, newspaper columnist and radio commentator, who narrates the seder, well, but whose script is ordinary. The Abraham Nadel Chorus generally sings well, but the arrangement of its music leaves much to be desired. The musical direction by Abraham Ellstein is a good cut above the average, but why then are the above shortcomings not ameliorated?

Still and all, the sense of being at a seder is here to a large degree. The script by Daniel Sloan has something to do with it, of course, but more so does Cantor Oysher, whose heart is conclusively in his work. Oysher produces his syllables as if bending over a finely-tooled lathe, whose each little shaving is a thing of precious worth. Then, too, the recording is well-made and resonant, and this alone lends personal presence.

Two of the melodies—"Dayenu" and "Had Gadyah"—have been issued on a 45 rpm. record. One is likely to gain a mistaken impression of the production by listening first to the smaller record, but after hearing "The Moishe Oysher Seder" it is quite possible to want the excerpts rather strongly.

AMONG OTHER recordings of the week are three from another recent label, Aleph Inc. A 12-inch LP is called "Let's Be Freilach." The other two are 10-inch 78 rpm. records—"Passover Melodies" and "Holiday Music Box—Purim." The first two carry no program notes; the third, a children's record, has verses on the sleeve.

"Let's Be Freilach," a tinny collection of traditional dances by Jay Chernow and his Hi-Hats, is cheap and gaudy. If you must have something of this sort, there are better examples to choose from.

"PASSOVER MELODIES" is a shellac record with some noticeable surface hiss. It has eight selections sung and played by Milton Freedman. None are either bad or good; they are only plain, and if there was a reason for making this record, it escapes us.

The Purim disc, written and sung by Shirley R. Cohen, is more successful. It seems to be a charming exercise for five and six-year-olds, adequate in conception, excellent in execution. Eli Gamliel is the narrator, and the musical direction is by Tamara Bliss. It is tuneful and inventive, and will hold a child's attention. Adult supervision is undoubtedly required.

## I THINK AS I PLEASE

## Though Art Is Growing In Israel Pioneer Artist Lies Forgotten

By CARL ALPERT

HAIFA—How short memories are. Exactly 25 years ago, on March 22, 1932, Prof. Boris Schatz, founder of the Bezalel Museum and Art School in Palestine, father of the development of art in Israel, and inspiration for scores of talented men and women, died unexpectedly in a Denver hospital. He had been touring America, his fourth trip, seeking to sell his artistic creations and thus raise enough money to keep his school in operation. The humble institution in Jerusalem seldom had enough to make both ends meet, and it never received any appreciable share of the large funds which were otherwise devoted to the Zionist movement and its affiliated agencies and institutions.

Artists are by nature proud, but Boris Schatz could swallow his pride, and tramp across the country, from city to city, peddling his work. It was an arduous task.

HIS YOUNG SON, Bezalel, was with him, but there was little other help. Arriving in a city, Schatz had to call on the local dignitaries and seek their aid in procuring a place in which to exhibit. He then had to drum up an attendance. He had to unpack his paintings and sculptures and carvings, set them up, and prepare for visitors. Then he had to make conversation and small talk with the art lovers and the pseudo art lovers of the town.

Many would admire his work, but few bought, and, after some days of heart-breaking attempts at salesmanship, he would return his objects to their packing cases, and prepare to move on to the next city.

It was not merely that he died alone and far from home. He wished to be buried in Palestine, but there was not enough money to return his body across the seas. For almost six months his corpse remained in an American morgue while Bezalel desperately carried on the tour with his father's art, selling bargains and seeking to obtain the funds to remove the body to Jerusalem.

SCHATZ WAS the pioneer of art in Israel. Modern art as expounded by the artists of Safed and Ein Hod and indeed by his own son today is a far cry from the sturdy realism of Schatz. He was created the great latter developments in art in Israel. Works reflected this outlook. Yet he provided the base on which was created the greater later developments in art in Israel.

When he first came to Palestine in 1905 Jerusalem was a quiet, provincial town. The surroundings were strange to a man who had been court artist to the King of Bulgaria and who sought to create a great center of art, in the European sense, on this holy soil.

How to rouse the populace out of their sluggishness? His widow told how once he ordered mandolins from Europe, commissioned a musician to teach a group of students, and then each night sent the troubadours into the streets to play!

His artistic motifs were in the main religious, and it is no wonder that even the late Chief Rabbi Kook used to send Orthodox youth to the Bezalel School to learn the arts which Schatz taught.

THE MASTER'S death did not help affairs at the school, and it finally closed down completely. His son went off to Paris to study, and there came exposed to artistic influences quite remote from those he learned at his father's knees. The very name of Bezalel was demeaned, and cheap manufacturers of shoddy souvenirs tacked it onto their merchandise.

Things improved later. The institution reopened, this time as a museum and school. The son, Bezalel Schatz, also returned to Israel, and today holds an honored place in the art life of the country.

People who knew Bezalel Schatz personally become fewer each year, and a young generation is rising which never heard of him. The museum which he founded still has its ups and downs, and today its precious treasures are for the most part crammed into cellars and closets for lack of exhibition space. Friends of culture have built a new concert hall in Tel Aviv, are completing a convention center in Jerusalem, finance lecture tours and concerts—but the Bezalel Museum, potentially Israel's National Gallery of Art and Folk Culture, stumbles along with inadequate budget in crowded quarters.

Whenever I pass the museum I am reminded of old Prof. Schatz lying still and cold for those many months in the American morgue 25 years ago.



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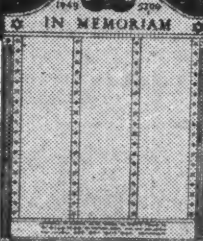
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## WOMEN'S VIEWPOINT . . .

By HELEN COHEN

New City Shows  
Mixed-Up Judaism

Say you are a young Jewish couple with two or three children. Suppose you and a few other such families were to move to a desert isle. What kind of Judaism would you develop there?

Of course the new little town which grew up about 30 miles south of Chicago out of a housing development, Park Forest, is not exactly a desert island. But one factor the two seem to have in common is that the chain of generations is broken.

PARK FOREST is dissimilar to an established community in which the older people hand down practices to their children and grandchildren because few, if any, grandparents are on hand there. The couples, in their twenties or thirties, with growing families or recently married, are cut off, except for visits and letters, from their past, and are on their own as far as choosing what, if anything, they want to retain of Jewish living.

The housing development started in 1948. Would you like to know what pattern has now emerged, and does it sound representative to you of what would happen in other communities around the country under similar circumstances? Does it prove that what they kept in Jewish practice is what is most meaningful to present-day Jewry?

WELL HERE are the facts, as described in a second study of the group by Herbert Gans in Commentary magazine. (He had appeared in Commentary once before in 1951 on which I reported to you at that time.)

By May 1955 there were 24,000 residents in Park Forest. Six or seven hundred families among these were Jewish.

AT FIRST there was just a groping outward. Jewish families learned by one means or another, by a chance remark or a familiar phrase or a Jewish name, who the other Jewish families were. And they sought each other out and established friendships.

In Gans' first article you may recall his telling of how the couples felt at home in each other's company, a situation not to be found when non-Jews were in the gathering, even though they were friendly with their non-Jewish neighbors.

And soon it became evident that while religion, attending services and observing Jewish customs, might not be a matter

of vital interest to the adults themselves, they definitely wanted something done for their children in the way of Jewish education, Jewish background. Sure, part of it was that there was a void to fill when their children saw their non-Jewish playmates going off to Sunday school. But only part.

WELL, AFTER MUCH discussion, many meetings and several false starts, the decision was reached and today there is a temple, built in 1954, and costing \$70,000 with a paid up membership of 240 families (about 35 per cent of the Jewish community). The religious training of the children is a somewhat involved subject so we will only point out at this time that 385 students (about 85 per cent of the eligible Jewish children, according to Gans), have been attending a community Sunday school.

The religious orientation of the Temple, he writes, "could best be described as 'East European Reform' for it combined Reform permissiveness about religious practices in the home with a quasi-Conservative array of ceremonies, Hebrew reading, and responsive singing at services. The nature of the synthesis was typified by the Temple kitchen, which was not kept kosher but did not serve pork." The Bar Mitzvah ceremony you will be interested to know appears to be a definite part of the practices which are retained.

ONLY A FRACTION of the adults are active. About 50 (roughly 3 per cent of the adult community) are regular worshippers at services; about 100 (15 per cent) were described as active in the Sisterhood. (High Holy Days services attracted 600 worshippers.)

Since the holiday is just past, we may find of interest the statistics concerning Purim. The 1955 Purim services found about 50 worshippers participating. But that same evening the Purim dance was attended by 350 people. One might ponder if their absence was due not so much to a lack of religious feeling as that the service held little meaning for them.

TWO OBSERVATIONS might be drawn from the study.

For one thing, the Jewish community of Park Forest bears out Dr. Mordecai Kaplan's definition of the Jews as a people, with their feeling of belonging to-



## He Does It By Just Being His Jewish Self

## Jan Peerce Wins Hearts of St. Paul's Jews

By TOBY LEE NERENBERG  
National Jewish POST Correspondent  
ST. PAUL—Metropolitan opera tenor Jan Peerce, appearing in concert before an audience of nearly 1,500 in St. Paul's newly-dedicated Temple of Aaron, upset all previous notions of operatic temperament by providing an evening of geniality, with warmth as an added attraction to his superb musicianship.



Peerce

His usual concert appearance altered by the high square yarmelke and heavy-rimmed spectacles he wore, Peerce gave evidence soon after his opening song that this was no routine concert for him, but rather a relaxed evening with an audience to which he felt a definite kinship.

THE FAMOUS tenor became personally acquainted with many local people during his day and a half in the city prior to the concert. He had arrived a day early in order to rehearse with the Temple of Aaron choir, under the direction of Arthur Paymar, and he spent over two hours with them, meticulously going over the "Kol Nidre" and "Havdala" numbers in which they participated.

Before rehearsal he had "dozened" the daily "maariv" service in the Temple, and after rehearsal, hearing of the Talmud Torah graduation exercises in the adjoining Education Building, he gave the young graduates the thrill of a lifetime with an impromptu talk.

AT HIS CONCERT, Peerce broke the barrier between audience and artist by stopping to remind the audience that it had a "hechsher" (special permit) to applaud in the Temple Sanctuary where applause is generally prohibited, so they need feel no hesitation on that score.

He showed high good humor

together and wanting their children to continue within the fold.

And for another, the question must arise, as it does in most of our communities today, of what parents expect to accomplish with their children when they insist on having them taught ideas and practices which the parents themselves don't accept or observe, particularly attending Sabbath services.

when temporary lighting difficulties had him singing in half darkness, and even pointed out that the song he was singing at the time, Respighi's "Nebbi" was appropriately about a darkened valley.

AFTER OPENING with warmly received standard concert fare—Scarlatti, Mozart, Verdi and Halevy—Peerce swung into a program of Yiddish songs, prefacing them with the remark that "It is no crime not to know Yiddish" and translating the words of simple faith and love of God exhibited in "A Dintore Mit Gott" and "Dudeleh," both profoundly moving when sung with the Temple's Sacred Ark as a backdrop.

Peerce said that he and his accompanist, pianist Warner Bass, have been giving concerts with Jewish and Hebrew content throughout the world for the past 15 years, and he has been urging other musicians of Jewish heritage to bring this cultural inheritance to the people.

IN HIS "CURTAIN speech" Peerce lashed out at the Madison Avenue advertising agency men who presume to be spokesmen for what Americans like and dislike.

"We have no room for dictators in America, and these men presume to dictate to us what kind of entertainment we will have."

Throughout his day and a half

in the city, Peerce was accessible to all. He went sightseeing and shopped for a new hat, and then, insisting that rabbis should wear colorful attire, purchased a handsome red and white tie for the Temple's Rabbi Bernard S. Raskas.

PEERCE is a member of a Conservative synagogue in New Rochelle, which is now planning a new building, to which building fund he has made a contribution. He also made a generous contribution to the Men's Club of the Temple of Aaron at the conclusion of his concert.

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WHAT FOODS THESE MORSELS BE

## It's Not Too Soon To Make Passover Lists; Early Order Will Please Grocer

By SARAH LIEBER

Occasionally now we get a bright day with intimations of spring. And of course, according to the authorities, that lovely season started yesterday.

The balabosta, though, doesn't go by the calendar. She judges



Sarah

the reasons by the way she feels. Spring is here for the housewife on the day the sun comes through the windows and makes her feel an overpowering urge to polish furniture, straighten bureau drawers and otherwise tear the house apart in major cleaning projects. And with Passover some three weeks hence it is really time.

Some things may be done well

ahead of the yom tov, if we are to escape that last-week, last-minute hassle. Lists are made for ordering. The large department stores already are displaying their Pesah products. The corner grocer will be happy to have your order early. This is the time, too, to check over the linens, silver and dishes for necessary replacements for Passover.

And there is the cleaning and polishing to be done.

Thrifty soul that I am, I found a useful purpose for unexpected things in one of my own bouts with dirt recently. For bathroom and kitchen tiles, tubs and such I tried using powdered bleach as the cleaning agent. It works very well.

I was about to discard some discolored quilted pot holder mitts the other day, when it occurred to me that these would be handy for furniture polishing.

I washed them, then when they were dry and clean slipped one over each hand. One I used for the furniture wax, the other for polishing. My hands stayed dry and clean, the furniture got its spring treatment, and I was greatly pleased at my discovery.

To get at those hard-to-reach places under the stove and refrigerator I put an old stocking over a long yardstick for a duster. An amazing amount of dirt was dislodged that way.

From the United Fresh Fruit and Vegetable assn. comes the welcome news that cauliflower will be in plentiful supply this month. This beautiful and delicious "cabbage with a college education" is good with meat or poultry. And it makes a very pretty center for a vegetable platter. Select heads that are compact and creamy white, and have bright green jacket leaves. Below are two different and attractive ways to serve this maihol.

**FRESH CAULIFLOWER WITH PIMIENTO SAUCE**  
1 2 lb. head cauliflower.  
Boiling water.  
1 tsp. salt.

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Parsley for garnish.

Wash the vegetable carefully and break into flowerets. Place in a saucepan with one inch of boiling salted water. Cook uncovered three to five minutes. Then cover and cook 12 to 15 minutes until tender. Drain and turn into a serving dish. Pour pimiento sauce over the cauliflower and garnish with parsley. Serves six.

**PIMIENTO SAUCE**

2 tbsps. butter or margarine.  
2 tbsps. flour.  
1 cup milk.  
½ tsp. salt.  
Pepper to taste.  
¼ cup pimiento puree made by pressing pimiento through a sieve.  
½ tsp. minced onion.

Melt the butter in a pan and blend in flour. Gradually stir in the milk. Cook until thickened, stirring constantly to prevent lumping. Add the seasonings, onion and pimiento. Pour over the vegetable.

**CAULIFLOWER SALAD**

2 cups raw shredded cauliflower.  
1 cup diced celery.  
¼ cup chopped onion.  
¼ cup chopped green pepper.  
1 tbsps. french dressing.  
1 tbsps. mayonnaise.  
Salt to taste.  
Chopped parsley or sliced stuffed olives to garnish.  
Wash the cauliflower thoroughly and separate into flower-

ets. Shred and combine with the other vegetables. Toss lightly with the dressings. Serve cold garnished as desired. Serves six.

**FEATHERWEIGHT HONEY CAKE**

(Thanks to Mrs. M. Joels, New York City)

1 cup honey.  
1 cup sugar.  
1 cup extra strong coffee.  
3 eggs, separated.  
¼ cup oil.  
3 cups cake flour.  
1 tsp. baking soda.  
2 tps. baking powder.  
1 tsp. cloves.  
½ cup chopped nuts.  
½ cup white raisins.

Beat the egg yolks until frothy and light in color. Stir in oil. Blend in honey and sugar, beating well to combine. Sift the dry ingredients together three times. Blend in honey and sugar, beating well to combine. Sift the dry ingredients together three times. Blend into the mixture alternately with the coffee. Add the nuts and raisins which have been coated with a little flour. Beat the egg whites until stiff but not dry, and fold in. Bake in a spring form pan, greased and floured for one hour at 350 degrees. Cool in the pan.

**A Word To The Wives**

Beginning with next week's column we will start our Passover recipes. I suggest that you plan to clip them so that they will be handily available when that menu-making problem starts.

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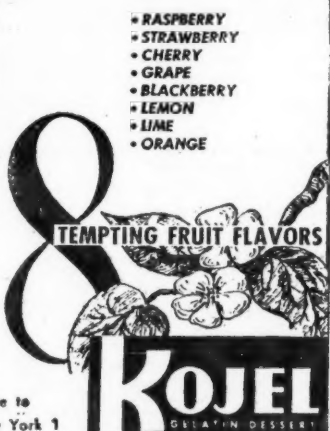
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## THE SPORTS POST

## Like Dishwashing, Julius Makes Boxing Almost Nice

By GEORGE VASS

IT REQUIRES little imagination to suppose that on the morning of March 7 at approximately 9:30 a smile of satisfaction crossed the face of Julius Helfand, chairman of the New York State Athletic commission.

It is at that time, in all probability, that Helfand was notified of the decision of Federal Judge Sylvester J. Ryan ruling the International Boxing club a monopoly.

Judge Ryan's verdict climaxed the two-year fight of Helfand to scrub the dirty face of professional boxing into the lily-white cherubic countenance of a freshly-washed infant.

Helfand hasn't quite completed the task to which he was appointed by Gov. Averell Harriman, but the court decision has peeled off another layer of the unwholesome crust which long has hidden boxing's better face from public view.

EVEN PRIOR to Judge Ryan's pronouncement Helfand had been more than ordinarily successful in bringing to heel the herd of dishonest, corrupt and cynical unworthies who infest boxing.

Since his appointment in January of 1955, the former prosecuting attorney has scored some unbelievable victories over the saracens in his crusade to clean up the leather-lungers.

His first great victory came during the summer of 1955 when he outlawed the International Boxing Guild, an agglomeration of fight managers whose hunger to smoothe the paths of their charges by fixing matches was apparently insatiable.

Helfand not only outlawed the guild, but succeeded in getting its previously happy partner the IBC (James D. Norris, president) to acquiesce, albeit somewhat surlily.

HIS SECOND GREAT victory came concurrently with his first. Through outlawing the unsavory guild, Helfand cut off the easy access of underworld figures to the ringside in New York state, boxing's undisputed world capital.

Through the guild the gangsters had been able to fix fights either through financial or physical persuasion. Sometimes the latter extended to blackjacking of reluctant boxers or their managers.

But with the guild removed by Helfand and the spotlight of publicity and police power turned upon New York fights, the mobsters found the Madison Square Garden and St. Nick's arena extraneous both too difficult and too hot to handle.

Nevertheless, despite these significant advances, Helfand's path to attain probity in boxing up to now has still been blocked by the virtual stranglehold exerted upon the promotion and presentation of the sport by the IBC.

HOW GREAT IS THIS stranglehold can be seen by a reading of Judge Ryan's opinion. He estimated that 93 per cent of the championship bouts presented between January 1951 and May 15, 1953 were under the aegis of the IBC. There is no reason to suppose that in the past four years this ratio changed significantly.

Under such a monopoly there has understandably been little of the confidence of the public in boxing necessary for its welfare and which it has been clearly Helfand's goal to restore.

When Judge Ryan enters his final decree, in a few weeks, it is likely this goal will be much closer. Its details, of course, are not predictable, but undoubtedly will restore competition to boxing promotion.

And Julius Helfand will have achieved a miracle hitherto reserved to a detergent.

Like dishwashing, boxing will have become almost nice.

SPORTS SHORTS . . . Brown university's swimming team this year has leaned for experience on lone senior Ira Levin. . . Miss Frances Levy, executive secretary of the Cincinnati Reds' office ever since Sid Weil brought control of the club in the fall of 1929, is again serving in the same capacity in the club's spring training offices. . . Final winter league averages show that Lou Limmer of Pampero in the Venezuelan association finished sixth among league batters with a .320 average.

## BLUMENREICH COPS RECORDS

Yeshiva University completed its 1956-57 basketball season with a 12-7 record.

The Mighty Mites, who at one time fielded some of the poorest basketball clubs in the metropolitan area, now boast a 41-17 record for the last three years.

Chief reason for this sensational spurt has been Irwin "Red" Blumenreich, Yeshiva's "greatest ever." The 6'4" Blumenreich, who lives in Rego Park, L. I., holds every school scoring record, including some of the following: Most points scored during career (1,360 in three years), most field goals in one season (211), most points scored in a single game (44), and the highest pre-game average for a season (24.7).

## Jewish Athletes Sought

NEW YORK (NJP)—A call for teams to both the 1950 and 1953 Jewish athletes to represent the games.

Col. Harry D. Henshel, chairman of the committee, announced that there will be competitions in the following sports: track and field, swimming, gymnastics, boxing, wrestling, weight lifting, fencing, tennis, soccer, basketball, handball, volleyball, cycling, shooting, bowling and table tennis.

The Maccabiah, the fifth to be held in modern times, will take place from Sept. 15-24 in Tel Aviv.

THE U.S. COMMITTEE sent

THE COMMITTEE has asked for recommendations and applications for the various squads and events. The committee can be reached at its national headquarters, 130 West 42nd St., here.

The Maccabiah Games are world wide competition for Jewish athletes who participate in a miniature Olympics with all contests conducted under Olympic rules and regulations.

## CLASSIFIED ADS

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Positions Open — — — — — 10

## Positions Wanted 9

CANTOR - HEBREW TEACHER (RABBI)—Graduated 6 years. Attended Conservatory, tenor voice. Wife teaches kindergarten and lower Hebrew class. Would change his position, because of unhealthy weather conditions. Dept. 2396, P. O. Box 1633, Indianapolis 6, Indiana.

RABBI-EDUCATOR—Ordained, Yeshiva University graduate, with Doctorate. Experienced in all phases of congregational and educational work. Dynamic speaker in English and Yiddish, experienced organizer. Wife in Hebrew educational field. Seeks to change present position. Write Dept. 201, National Jewish POST, 110 West 40th St., New York 36, New York.

DYNAMIC TEACHER—With international (including Israeli and American) background, 34 years, who believes in a progressive educational approach and in motivation first, through projects, through audio-visual contact with Israel, through living Hebrew as the key to learning Hebrew, would consider position in Midwest. No Bar Mitzva factories, please. Contact HAT-AN, c/o Apt. B, 7726 South Claiborne Ave., New Orleans 25, La.

RABBI—Ordained college graduate and university degree, experienced in the field of education and in the cantorial area, versed in every section of rabbinical and congregational work. Would take into consideration a pulpit offering a challenge to its spiritual leader. Write Dept. 2391, P. O. Box 1633, Indianapolis 6, Indiana.

PRINTER—Composer with many years' experience in taking care of a medium-sized plant. Fast and excellent typographer with a good taste in layout wishes a steady position in Florida, preferably Miami or nearby. Excellent references. Dept. 2406, P. O. Box 1633, Indianapolis 6, Indiana.

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fully qualified—in the thirties—desires change to middle or western part of the Country—preferably a college town—to a community with a desire for a meaningful and creative program—dedicated to American Judaism and the growth of the respective communities through each other. Please write Dept. 308, National Jewish Post, 110 W. 40th St., New York 18, N.Y., and state all pertinent data.

## Positions Open 10

CANTOR - HEBREW TEACHER (RABBI)—Graduated 6 years. Attended Conservatory, tenor voice. Wife teaches kindergarten and lower Hebrew class. Would change his position, because of unhealthy weather conditions. Dept. 2396, P. O. Box 1633, Indianapolis 6, Indiana.

YOUNG EXECUTIVE seeks position with Jewish organization or private business. Background includes Fund Raising, Public Relations, Administration and Community Organization. Chicago resident—willing to relocate and free to travel. Immediately available. Write National Jewish POST, Dept. 127, 130 N. Wells, Chicago 6, Illinois.

YOUNG ORDAINED RABBI—Desires to change pulpit to a modern Conservative or Liberal congregation. Married, small family, 38 years of age, 15 years experience. Desired salary, \$6,000 to \$6,500 and living quarters. Will locate anywhere in the States. Available at once. Dept. 2402, P. O. Box 1633, Indianapolis 6, Indiana.

PRINCIPAL—Highly experienced educator, pedagogical seminary graduate, married, seeks position with Congregational School or Talmud Torah. Write to Dept. 2403, P. O. Box 1633, Indianapolis 6, Ind., and state maximum salary offer.

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Can read Torah, teach Bar Mitzvas, direct youth activities, desires position as Hebrew Teacher or principal. Wife also qualified Hebrew teacher. For further information, write Dept. 125, National Jewish POST, 130 N. Wells St., Chicago 6, Illinois.

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HEBREW AND NURSERY TEACHERS—Large congregational school in northeastern Pennsylvania has positions open on its faculty for fully qualified teachers for the coming year. Excellent positions in a progressive, well-known school. State age, experience, education and include references in your reply to Dept. 306, National Jewish POST, 110 W. 40th St., New York 18, N. Y.

EDUCATIONAL DIRECTOR and TEACHER—New growing congregation in Southwest is seeking an Educational Director and Teacher. A couple is preferable. Please address all inquiries to Dept. 2405, P. O. Box 1633, Indianapolis 6, Ind.

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1—Must be capable and willing to serve a mixed congregation of Orthodox, Conservative and Reform elements.  
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3—Must be qualified in all rabbinical activities, including Baal Koreah, Baal Tfilah, and must have good cantorial training and abilities.

Please write to Dr. Thomas Wilensky, 301 W. Hillsdale St., Lansing 33, Michigan, stating all particulars and including training and experience and salary required.



# Key to New York

By **CLAIRE R. ARONSON**

Mrs. Aronson can be reached at 134 Shoreward Drive, Great Neck, Long Island — HU 7-8758



Mrs. Aronson

**SITTING IN JUDGMENT** on disputes among Jews the Jewish Conciliation Board of America Inc., performs an unique function for the Jewish community. Founded by the late Louis Richman, New York attorney, the "Jewish Court" as it was first called, was organized to settle problems which could be better understood and handled by a Jewish tribunal than in the regular city courts. Misunderstandings between husband and wife, parent and child, neighbor and neighbor, shadchan (marriage broker) and client, problems of a religious or organizational nature, juvenile delinquents and parents' irritations — these are but a fraction of the types of cases which have come before the Board in some 30 years.

The Jewish Conciliation Board "sits" once a month in the quarters of the Jewish Educational Alliance on the lower east side. Its "judges," all volunteers, usually a jurist or lawyer, a businessman and a rabbi, vary from month to month.

Appearances are purely voluntary on both sides. To bring a case before the Board complainants register grievances with the executive secretary. There is no fee, charge or expense to the litigants, but once having agreed to have the court sit in judgment, they must sign an agreement to abide by the arbitration of the judges, and the decision has the force of law in New York state.

**LITIGANTS MAY** present their cases in Yiddish or in English. There are no technical rules of procedure, and the Board tries to adjudicate the disputes in the spirit of peace and mediation.

The Board does not limit itself to New Yorkers and has no geographical boundaries.

Guided by a board of directors, elected annually in January, the board is headed by Rabbi Israel Goldstein (Conservative) as president, now serving his 28th year, and has as its vice-presidents Orthodox Rabbi Dr. Leo Jung, Reform Rabbi Dr. Julius Mark and retired Domestic Relations Court Judge Jacob Panken. Furniture business man William Sachs is treasurer and realtor Jacob Goodman is associate treasurer.

The work, independent of any agency, is supported by individual contributions. The recently established tax exempt Louis Richman Fund for Social Service now seeks contributions to help the Board in its activities as a "practical peacemaker."

**BACKING UP** the glamorous names that make New York the music capital of the world, are dozens of modestly financed professional groups, semi-professional and amateur music organizations. These give countless programs, recitals and operas, many of a fine caliber, in residential areas and in the suburbs. Such are the concerts given at The Young Men's and Young Women's Hebrew association at 92nd st. and Lexington ave.

Example of the type of music groups performing there, is the New York Pro Musica Antiqua which was founded by Choral Conductor Noah Greenberg and Bernard Krainis to present medieval and renaissance music. This group of six singers and four instrumentalists often uses ancient instruments by finding them or having them built.

New York violinist Max Poliakoff, inspired by the idea that the public was starved for new music and that American and foreign contemporary composers needed a wider hearing, arranged at the 92nd St. "Y" a "Music in Our Time: 1900-1957" series of eight Sunday afternoon concerts. Visitors to New York may still catch part of the series on

• WHAT TO DO • WHAT TO SEE • WHERE TO GO

## IN NEW YORK...

A HANDY JEWISH GUIDE TO NEW YORK

### COMING EVENTS

March 31-April 6. An exhibit of Bible plants will be shown by Bible Gardens of Israel at International Flower Show in New York's Coliseum.

Tuesday, March 26. Yeshiva University Women's League donor luncheon at the Waldorf-Astoria.

Wednesday, March 27, 4-8 p. m. First annual assembly of the conference of synagogues of the Federation of Jewish Philanthropies, at Federation headquarters, 130 E. 59th St.

Sunday, March 31. Annual dinner of the American Committee for the Shaare Zadek Hospital in Jerusalem, at Hotel New Yorker.

### THEATRE and MUSIC

"Bat Shelomo," ("King Solomon's Daughter"), a play in Hebrew by Elhanan Indelman, based upon a legend by Chaim Nachman Bialik, will open Sunday, March 24, at Joan of Arc auditorium.

"It's A Funny World," with Irving Jacobson and Diana Goldberg. Every evening, 8:30. Matinees, Saturday and Sunday, 2:30. Downtown National Theatre, Second Avenue and Houston Street.

A series of folk and square dancing for adults (over 18

### National Organizations

Anti-Defamation League of B.B., 515 Madison Ave. New York 22, N.Y.

Farband Labor Zionist Order, 45 E. 17th St., N. Y. 4—OR 3-6500.

Jewish National Fund, 43 East 69th St., New York 21—VA 6-3780.

Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330.

National Community Relations Advisory Council, 9 E. 38th. MU 5-1608.

Union of American Hebrew Congregations, 633 Fifth Ave. RE 7-8200.

years old), offered by the Educational Alliance, 197 East Broadway, every Sunday, 7:30 to 10:30 p. m.

"The Lonesome Ship" will open the Yiddish Folksbühne season at the Radin Theatre, 128 Stanton St., with a cast of 30 including Morris Adler, Sara Stabin. Saturdays, 8:30 p. m., Sundays, 7:30 p. m. Matinees, 2:30. Week ends only.

Tuesday, April 9, 8:30 p. m. "Tent City," film forum on Israeli issues conducted by Dr. Samuel Freeman, director Jewish Center lecture bureau, at Theodore Herzl Institute, 250 W. 57th St. Admission free.

"Report On The Holy Land," a full-length feature by Drew Pearson. Newsreel Theatre, 46th St. and Broadway; Thalia Theatre, 95th and Broadway.

### CULTURE

Jewish Omnibus Series. Speakers: Rabbi Leon Feldman, Monday, March 25, April 1; Maurice Samuel, Sunday, March 31; Dr. Theodore R. Gaster, Wednesdays, March 27, April 3; Dr. Abraham Hes-

chel, Wednesday, April 3. Also Reuben Singer and Bonita Stefan in dramatic readings of modern Israeli playwrights, Thursday, March 28. Kaufmann Art Gallery, YMWHA, Lexington Ave. and 92d St. Admission to each, \$1. Lecture series at the Herzl Institute, 250 W. 57th St., Tuesday, March 26, 6:30-8:15 p. m. "American Jewish Destiny," by Milton R. Kovitz, professor of industrial and labor relations, Cornell University.

### ARTS

Classes by B'nai Brith Hillel Foundation at CCNY. Tuesday, March 26, "Higher Education in Israel." Wednesday, March 27, "Conservative Judaism."

Classes in Jewish cooking, by the Educational Alliance, 197 E. Broadway. Tuesday and Thursday evenings. For information, call GR 5-6200.

2:30 p. m., Mondays to Thursdays. Ben Basenko reads Shalom Aleichem stories in the original Yiddish over WEVD (1330 Kilocycles).

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### NEW YORK UNIVERSITY'S

series of Tuesday evening lectures at LaGuardia hall, 51 W. 4th st., Washington Square, will end April 2 with a lecture on "Israel and the Arab Nations" by Dr. Benjamin Shwadron, Editor "Middle East Affairs." Dr. Immanuel Ben Dor, archeologist from the Hebrew University, now with Harvard divinity school, will speak on March 26 on "The Bible in the Light of Modern Archeology." Open to the public, the program is offered in co-operation with the Jewish Agency's department of education and culture, with N.Y.U.'s Hebrew culture and education department head Professor Abraham I. Katsh presiding. Secretary of State Dulles has appointed Herman Finkelstein, attorney for the American Society of Composers, Authors and Publishers, one of five new members of the U.S. National Commission for UNESCO. . . . Furthering its objective in testing new types of programming, Herzl Institute at 250 W. 57th st., is presenting a Kibbutz Seder on April 14, using a composite Hagada.

Brooklyn's popular sportsman Barney Ain, one of the organizers of World Maccabiah, who recently contributed a complete set of sport guides and books to Israel's government, will be guest of honor at Albert Einstein B'nai Brith lodge's dinner dance at the Brooklyn Jewish Center

## KOSHER VIOLATIONS RIFE; TEETH SOUGHT FOR LAW

SACRAMENTO, Cal. (NJP) — Seeking to put teeth into a state law, which for 25 years has sought unsuccessfully to regulate the sale of kosher meat in California, Assemblyman Joseph C. Shell has introduced two bills into the 1957 session of the state legislature here.

A representative of a predominantly Jewish district, Shell put forth his proposals in response to mounting pressure from the Orthodox Jewish community for strict adherence to the almost ignored state law.

SINCE the "Kosher Food Law," as it now stands, provides for no agency to enforce its provisions the bill introduced by Shell, and sponsored by 40 other assemblymen, would place enforcement responsibility upon the State Department of Public Health.

"Either the law will be enforced or it should be repealed," declared Assemblyman Shell.

IN A RECENT report, prepared by the state Department of Finance with the help of Rabbis Juda Glasner, Morris Kaplan and Osher Zilberstein, it was revealed that in the 25-year existence of the "Kosher Food Law," not one

offender had been brought to trial.

A government study group, visiting delicatessens to determine the extent of non-compliance with the law, noted that not one sign was seen which stated "kosher and non-kosher sold here." Since both kosher and trefa meat was handled, this was a direct violation of the state law. The investigators found also that kosher and trefa food was not separated. Dishes were used indiscriminately.

"One market," the report stated, "repacked a kosher meat product after having sliced it with improper equipment and not conforming to ritual laws. Although this rendered it non-kosher, it was unauthoritatively relabeled kosher."

### 200,000-TREE FOREST SET

TEL AVIV — A 220,000-tree forest is to be planted in Israel in the name of WIZO, "an expression of the close link between Jewish women throughout the world and in Israel," according to an announcement at the 13th World WIZO conference held here this month.



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# Looking Backward

## 20 YEARS AGO—1937

A recorded radio address by Rudolph Hess, Chancellor Adolph Hitler's deputy, calling for better trade relations between the United States and Germany was followed by an address by Mrs. Stephen S. Wise, in which she declared that the Nazis should be fought with a boycott of German goods and services.

## 15 YEARS AGO—1942

Daniel Frisch, a member of the

national executive committee of the Zionist Organization of America, denounced rabbis opposing the formation of a Jewish army as Jewish Tories, escapologists, and assimilationists.

## 10 YEARS AGO—1947

One thousand would-be immigrants to Palestine stranded on a ship beached off Gaza were taken by the British authorities to Haifa, and then deported to the island of Cyprus. Seven hun-

dred of the deportees were returned to Palestine, however, when the British authorities at Cyprus were unable to identify and separate them from 200 Palestinians who had joined the deportation.

Public gatherings of Zionists were outlawed by the Argentine government. . . . Two ships carrying Passover supplies from the United States to Poland were ice-locked near Copenhagen and Stockholm. . . . A fund for rehabilitating surviving Jews in Hungary, financed primarily from proceeds derived from the sale of heirless Jewish property,

was set up by the Hungarian government.

## FIVE YEARS AGO—1952

A conflict between Israel Bonds and local Jewish appeals over rights to campaign at the same time reached the boiling point. In Indianapolis, the Bond organization pushed a talk by Golda Myerson (Meir) as guest speaker at a rally March 30, even though Bond campaigning had been suspended by the Indianapolis Jewish Welfare Federation. In Pittsburgh, an explosion was averted by scheduling a joint rally. In Jerusalem, Prime Minister David Ben-Gurion, Minister

of Finance Eliezer Kaplan, and Dr. Israel Goldstein, president of the American Jewish Congress and member of the Jewish Agency executive, discussed a plan for representatives of Bonds and UJA to form a committee, to find a solution.

## ONE YEAR AGO—1956

Arab countries bordering Israel stepped up their provocations, as Israel's attempts to buy defensive arms from the United States proved fruitless.

THE POST is the only Jewish paper which maintains a fully staffed bureau in New York City.

## Books and Religious Supplies -- Order By Mail

### BOOKS AND RELIGIOUS ARTICLES

## RABBI GIVES EXPLANATION OF ETERNITY TO CHILDREN

THIS IS MY GOD, by Max Machtei, \$2.50 (Pageant Press).

The difficult problem of telling the child about God has been brilliantly resolved by Rabbi Machtei, who renders such matters as the soul, prayer, creation, eternity, and punishment intelligible to the young child. The adult may become philosophical and skeptical, but the preparation provided by such books as Machtei's should provide strength and faith for later years, as well as for the doting grandchildren to whom it is dedicated.

A TREASURY OF JEWISH HOLIDAYS, by Hyman E. Goldin, \$3.75 (Twayne).

Since Goldin is the best writer in this genre, the advent of a fourth edition of his splendid Treasury warrants happy mention here. There is no better investment for Jewish schools and parents.

A GUIDE TO JEWISH KNOWLEDGE, by Chaim Pearl and Reuben S. Brooks, \$2.50 (Jewish Chronicle Publications).

From London comes this unsurpassable outline of Judaism's observances, sources, language,

history, and principles. For all upholders of tradition.

IF THE PROPHETS WERE ALIVE TODAY, by Richard E. Singer, \$2.75 (Bookman Associates).

Jerry, in junior high school, and Ruth, a bright 12-year-old, daughters of an understanding physician and his wife, come into normal contact with other students, teachers, coaches, players, and various older friends. Problems and conflicts abound in the community.

The writer of this series of "true life" stories, a liberal rabbi, finds the solutions in the wisdom of the Bible. There are appended questions and references. A well-done presentation of the entire gamut of youthful life in America, with a fine minimum of didacticism.

THE WORLD'S GREAT RELIGIONS, by the editors of Life, \$13.50 (Time, Inc., Simon & Schuster).

A number of the remarkable, illustrated series of Life articles have been collected and reprinted in book form, in the actual measurements of the magazine.

The present large volume is also in every respect outstandingly beautiful, with text and illustrations in color and black on the finest calendered paper.

The religions of the Far and the Near East are presented with plentiful quotations from their beliefs, ethics, wisdom, and the stories of their development and influence.

Christianity, with its multi-form development and varieties, occupies the major portion of the text and picturization. The

section on Judaism begins with the well-remembered article on the Law of Judaism, practically demonstrated by the Fink family of Scranton. Conservative and Reform mores also are described and illustrated, and there are portrayals of Israeli and hasidic piety.

Dr. Paul Hutchinson, late of the Christian Century, though expressing his strong partiality for his own faith, in his introduction credits all the religions represented as possessing effectiveness and the right to survive.

As one would expect of Life, the choices, the photography, and the reproductions of the illustrations comprise the major excellence of the huge tome. There are also pictorial maps, reproductions of the Michaelangelo Sistine paintings and of medieval maps and pictures, and present-day photographs.

Religions partisans are the most difficult of all; but most religionists will accept the honest efforts of the Life editors to be both fair and comprehensive. Their book is more than of immediate merit; it is a marvel of modern publishing history.

ECLIPSE OF GOD, by Martin Buber, \$1.15 (Harper Torchbooks).

After five years, Harper has reissued Buber's critique of current anti-religious philosophies; and the book is as requisite

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ABRAHAM BURSTEIN

### SHARETT IN FRANCE

PARIS — Moshe Sharett, Israel's foreign minister, came here this week to aid the French campaign for funds for Israel.

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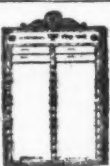
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## RELIGIOUS STATESMANSHIP

When the Synagogue Council of America holds its second annual general assembly on March 24-25 in New York, it will award citations for "Jewish religious statesmanship" to four men. These are former Sen. Herbert H. Lehman, Roger W. Straus, Samuel S. Schneierson, and Marvin J. Silberman. All are associated with the fund-raising drive of the Synagogue Council of America in top positions.

We're not taking the position that the work these men are doing doesn't deserve the kind of recognition they are to receive.

When the United Jewish Appeal or the Israel Bond organization make their awards, obviously these awards will go to the people who made possible the success of efforts of these organizations—in other words, the people who raise the funds. This seems to be a valid approach.

Now the UJA or the Bond organization will rarely take the position that Jewish life in the United States suffers from commercialization. But the rabbis, who see this evil, are known to have made such accusations—especially since too much of the rabbis' energies are subverted to this commercialization. So we can't refrain from noting that it seems a bit incongruous for the SCA to be guilty of the same objectionable action.

This having been said, we would like to compliment the SCA on the program for its annual convention. The question of a revival of Judaism in America will be discussed in scholarly papers lasting for the two days. This is a real contribution, and the process of making the SCA over into a vital Jewish organization from one which was more or less of a paper body goes on apace.

In order to achieve this metamorphosis, money is needed and the SCA is out to raise \$125,000, which is where the men who are to receive the citations come in, so we can't say that the work these men are doing is not contributing to the religious welfare of the Jewish community. It might have been better to have made other awards, so at least some of them might have gone to people who, although they are not fund-raisers, might also fit the category for which the citations are being made—"Jewish religious statesmanship."

## RABBIS AND POLITICS

Many timid Jews have always felt that it was a mistake for another Jew, rabbi or layman, to get up and take a position that might be opposed to what is considered majority opinion.

We can ignore these Jews because their views represent not the Jewish group, but only fear—which is certainly most un-American.

But when a top public relations man in the United States says the same thing, we can safely decide that he is not speaking out of fear, especially when the man is Major General Julius Klein, who not only is a past national commander of the Jewish War Veterans of America, but also has a long record of war service.

Yet we don't hold with General Klein.

Since General Klein delivered his advice (NJP, March 15) before a meeting of Jewish War Veterans, we presume he spoke not in his capacity so much as a public relations expert, but as a Jew.

In these days, our rabbis are the most articulate representatives not only of the Jewish community, but also of the Jewish point of view. When historians come to assay the various positive elements of the present-day Jewish community, which finally led to the renaissance of Judaism in America, they will measure out the highest credit to the rabbinate.

For whatever else can be said about our rabbinate, it must be pointed out that they are the true inheritors of the mantle of the prophets.

And the outstanding hallmark of the prophets was that they were not afraid to speak up to the kings—even when their very lives were at stake.

## MIAMI FUND-RAISING CHAOS

We hate to be pessimistic, but we feel that the hopes of the Miamians who think that they can bring some sort of organization out of the overlapping in the field of fund-raising in their area are doomed to disappointment.

The trouble with Miami is that it is the focus of too much wealth, and in cases like this reason will have very little effect.

Whenever we hear a Jewish man of means complain about the myriad number of requests he receives for funds, we always have an easy answer for him. All he has to do is to lose his money, and the beaten path to his door will become overgrown with weeds.

The same is true for Miami.

Because the season in Miami is restricted to only a relatively few short months, the problem is all the more severe.

But we're inclined toward pessimism. Miami is a city which is comparatively young. The roots of the Jewish community are not too deep, and the influx of newcomers tends to upset the established Jewish community. This means that controls are difficult to impose.

Our view doesn't mean that some sort of order won't be distilled out of the chaos. But it does mean that this can only be achieved—not by parading Miami's need for protection—but by demonstrating that the fund-raisers will raise more money if they co-ordinate their efforts, rather than let go with a campaign whenever they think the time is ripe.

## The EDITOR'S CHAIR . . .

For those who feared—and these are our Orthodox friends—that Israel would develop into a depraved anti-religious community, we offer as counter evidence the new program being introduced into the curriculum (NJP, March 15).

This new curriculum, although it is not designed as a religious program, can hardly avoid giving the Israeli school youngster a deeper appreciation of his religious heritage.

Among the subjects to be added to the curriculum are lessons in the Mishna and Agada, the study of prayers and the weekly Bible portion, and readings from Jewish ethical teachings.

It is inevitable, we have always believed, that Israelis will be ideal Jews, both from a personality and a Jewish standpoint, and most certainly so when compared to Jews of other lands. This doesn't mean that they will be perfect Jews—that is impossible in human beings, and who would want Israelis that were perfect anyway?

THE IDEA that the Anglo-Jewish press is in a position to do an effective advertisers job for Jewish organizations is slowly growing in the Jewish community, although not as fast as it should.

No one today doubts the usefulness of the Anglo-Jewish press, and when it comes to publicity we can say that the national Jewish organizations without a single exception

go to the expense of hiring qualified publicity men for the sole purpose of securing ample publicity in the press, Jewish and otherwise.

Yet when it comes to advertising, only the United Jewish Appeal on a national level recognizes the value of paid advertising in the Jewish press.

THE JEWISH NATIONAL FUND, and formerly the Bond organization have bought advertising space in the Jewish press, recognizing the legitimacy of the viewpoint that the press deserves support where merited by expected results.

Yeshiva University has been almost the lone educational institution which has allocated funds to buy space in the Jewish press to get across its message.

We're not likely to be accused of seeking to sell advertising to anyone through this chair. Our advertising people, as you can see by the growth of advertising lineages in the past few years, are doing well, thank you.

What we are attempting to achieve is an understanding not that Jewish organizations owe anything to the Jewish press, although a case might be made here, but that organizations and the Jewish community might possibly be taking advantage of the Jewish press when, because this press is honest enough to give it free publicity, it therefore doesn't give consideration to using paid space in its columns.

## SHEMINI: The Dietary Laws—Nothing Human Is Secular

By RABBI JACOB J. WEINSTEIN

In the ocean of religion there is an ebb and a tide. Sedra Shemini commands Israel to imitate the holiness of God by observing the laws of clean and unclean food, the permitted and the prohibited—an essentially setting apart, an excluding and isolating discipline. The Holiness Code of Sedra Kedoshim will command Israel to be holy by loving his neighbor as himself—an outreaching, penetrating, sublimating experience. The two directives constitute the systole and diastole of the heart of faith.

The dietary laws have been grossly misunderstood by observers and non-observers alike. Kashrut addicts have sometimes merely added night to the German "Mann ist was er isst." They have made a substitute religion of what goes in and does not go into the mouth—a bauch-judentum. Scandals in the supervision of kashrut, recurring campaigns against the Jewish method of slaughter have helped to place a messy, ungainly pall over the entire issue of kashrut.

FORTUNATELY for the health of Kellal Yisroel, a new appreciation of the dietary laws is discernible on the horizon. Perhaps this has to do with the fact that leading hotels and resorts now cater to kosher clientele, and there are mashgihim who wear their tuxedos and silken yarmulkes with the éclat of a Brooks Brothers model. But it is also due to a realization of the Jewish loyalty and identity impacted into the discipline of kashrut.

Jewish women, who are the most effective carriers of the tradition, were made aware of the demands of their faith in the daily routine of preparing meals for the family. It was a catechism spoken by every nerve and muscle of the body. Kashrut and the daily prayers humanized the essentially animal practice of eating. They also created a feeling of dedicated elitism, the communal ritual of the chosen of the Lord.

AT AN Institute for Christian Clergy sponsored by a Conservative synagogue, the ladies of the sisterhood prepared and served a kosher meal. One of the ladies was overheard to say: "While they make so much talk about the common basis of the Judeo-Christian tradition, let us show them that we differ in practical domestic matters."

She might also have shown them how the salting of the meat, the separation of meat and milk, the rejection of hind quarters had provided handicaps which called upon such resourcefulness as to make the

Jewish woman a superior cook. Note bene, Professor Toynbee, another instance of challenge and response.

Heinrich Heine is quoted as saying that long after his grandfather's theology failed to interest him, his grandmother's kugel kept him in the fold. The late Thomas Wolfe, a man of Goliath appetite, always asked in a strange town where the Jews ate. The grip of the kashrut tradition is seen even in Reform families of the third and fourth generation who will have no pork products in their refrigerators.

IT IS PERHAPS even more startlingly revealed by the psychiatrist who reported the case of a woman patient who washed her upper garments and nether garments in different basins and always wore a wide belt to separate her blouse from her skirt. The psychiatrist interpreted this as a compulsive hold-over of the ancient tabus against the hind quarters. Perhaps a psychiatrist with a better grasp of our tradition might have attributed the practice to a reversion to the old separation between the clean and the unclean, the lower and the higher—a discipline explained by Pinchas ben Yair:

"Heedfulness leads to cleanliness; cleanliness to purity; purity to holiness; holiness to humility; humility to dread of sin; dread of sin to saintliness; saintliness to the possess of the Holy Spirit."

## The NATIONAL JEWISH POST

Combined With  
**OPINION**

GABRIEL COHEN, Editor and Publisher

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FRIDAY, MARCH 22, 1957  
19 ADAR II, 5717

## HOLIDAYS and FESTIVALS

Holidays Begin Sundown of Previous Day

Passover, 1st Day ..... April 16  
Passover, 8th Day ..... April 23



## FREEDOM OF THE PRESS

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## RABBI CLAIMS COLLEAGUE WHO HIT AT SEX, USES SEX

● Editor, National Jewish POST: (to services), however, if you expect the preacher to talk about sex!"—as if to say: "I dare you to catch me doing anything more than titillate the periphery." That's a much more exciting game!

Because I cherish great admiration for my colleague, Rabbi Harry Essrig of Temple Emanuel, Grand Rapids, Mich., and because I admire the perception of positive Jewish values which his talented, prolific pen transmits to print, I find it a matter of regret to challenge his statement which appeared in The National Jewish POST (March 5): "Sex In Sermons Hit By Rabbi."

AS YOU KNOW, the opinions he expressed first appeared in his temple bulletin. But it must have been surprising as well as shocking to his congregants, as it was to me, to open the Temple Emanuel Bulletin and be faced by a 36-point type heading: "When Sex Is Kosher." This smacks of the same poor taste which Rabbi Essrig denounces when he believes: "There is a time and place for the sex" and bespeaks his own "morbid preoccupation with the theme. . . ."

Inn his "personal fight against the habit of his colleagues of avoiding religious topics in their sermons," because in recent weeks many rabbis (including myself) have preached upon movies like "Baby Doll" and "The Ten Commandments," I would suggest that Rabbi Essrig explain (other than the fact that he didn't like these movies) why they are less religious themes than some of his own sermon topics: "The American Sex Revolution: Anarchy or Sanity" (preached Feb. 20); "Dangerous Adult Entertainment: Tea and Sympathy," "The Bad Seed" (preached Nov. 7, '56); "Education For Love" (March 2, '55); "After Kinsey, What Next?" (May 14, '54); "Moses: What Freud and Asch Missed" (April 3, '53).

RABBI ESSRIG also seems to delight through his temple bulletin (May 4, '54) to whet the appetite of his congregation by telling them: "Please don't come

to services), however, if you expect the preacher to talk about sex!"—as if to say: "I dare you to catch me doing anything more than titillate the periphery." That's a much more exciting game!

To discuss the problem "Does Censorship Improve Morals," a theme evoked by the recent controversy around "Baby Doll," is no less appropriate a sermon subject than using the censorship of the Talmud in the 14th Century as an example. In both cases the exhortations can deal with the evil of censorship, but it seems to me that illustrations drawn from contemporary life can apply religious moral values to today, which is better than embalming them in the affairs of yesterday.

CECIL B. DEMILLE may have used sex to spice "The Ten Commandments," but it does not necessarily follow that the only excuse for delivering a sermon on the movie is to spice the pulpit. If I preached on "The King of Kings" (as most rabbis of an earlier generation did), I would not expect to be accused of "christianizing" my pulpit.

Rabbi Essrig did not care for "The Ten Commandments," I did. It's a matter of opinion. And I am even going to "corrupt" my entire religious school by making arrangements for the children to see the movie.

THE PICTURE was dramatically, artistically, and rather faithfully presented. For \$13 million we couldn't have done better. My only regret is that half of that amount, at least, wasn't given to UJA, so that the scene depicting the exodus from Egypt into Israel might have used Jewish refugees as extras, instead of Egyptians. And the movie studio would not have had to pay their return fare.

Rabbi JULIUS J. NODEL, Temple Beth Israel, Portland, Oregon.

## Messing Was First Chaplain In Korea

● Editor, National Jewish POST:

In your issue of 1 Feb. 1957, the column entitled "Digest of the Yidish Press" by Rabbi Samuel M. Silver stated that Chaplain Oscar M. Lifshutz had been the first Jewish chaplain in Korea. This information was extracted from a story in the Forward written by Marian Zhid.

I landed in Korea on 16 July with headquarters company of the 25th Infantry division.

Chaplain Lifshutz arrived in Korea with the 2nd Infantry division during the latter part of August 1950. I was on hand to welcome him when his ship docked at Pusan. I recall quite vividly that soon after we exchanged greetings, Oscar disavowed responsibility for the story. An interesting fact to note is that up to that point I had not mentioned the story.

The above is not written in a sense of pique but rather in the belief that you will be interested in the actual facts.

JOSEPH B. MESSING  
Ch. (Major) USA

Seattle 15, Wash.

## Reader Gives Reason for l'Hayim

● Editor, National Jewish POST:

In your March 15 issue (Page 8) you have M. Unger's reason why we say l'hayim. I believe the real reason is that it comes from Saturday night's "v'amar tam co lehai." It says: "v'yiten leha," which means "you should say so to your life"—"co lehai"—"l'hayim."

SAUL S. ARICK  
Worcester 4, Mass.

## Readers Laud Poetry By Sholom Staiman

● Editor, National Jewish POST:

Mrs. Weisel and I want to inform you that we enjoy very much the very apt and discerning poetic comments on Jewish life in America by Sholom Staiman. We hope that you will continue this feature.

ALFRED WEISEL  
Hartford 12, Conn.

## RABBI TEITZ, BROWNFELD HELD WRONG BY READER

● Editor, National Jewish POST:

There are two items which appear in your issue of March 8, on which I would like to comment:

1. With regards to Rabbi Pinchas Teitz—he has made a declaration in which he admits "that he has supervision of a slaughter house which is owned by a chain store presently under investigation into the kashrut practices of chain stores" (of which investigation committee he is a member), and in the same breath he says that "this does not disqualify him to serve on this investigating committee".

Deeds speak louder than words, and regardless of the rabbi's polemic, only one conclusion can be logically drawn from the situation, and that is that there are conflicting interests between him as a "member of the investigating committee" and as a "representative of the chain stores which is being in-

vestigated by the committee". It is hard to disagree with the views of Trude Weiss Rosmarin on this subject.

2. I was quite amused with the "righteous indignation" of Allan C. Brownfeld and his attempt to brand any American Jew who migrates to Israel as "disloyal" to America. I wonder if he has read about the increasing emigration of Englishmen from their native England to all parts of the world. Has he read the advertisements of the Government of Puerto Rico in all of the large national magazines soliciting the emigration of Americans to their land? As far as I know, no one has accused any of the Englishmen or the many Americans who have gone to Puerto Rico as disloyal to England or America.

Your description of Mr. Brownfeld as a 200 per cent American is quite apt and timely.

ABE SHEFFERMAN  
Washington, D. C.

## RELIGIOUS FREEDOM IN U. S. MAKES ALIYA ABSURDITY

● Editor, National Jewish POST:

Maybe to you Allan C. Brownfeld's letter (in your issue of March 8) sounded as though he "strains very hard to prove that he is loyal" even "200 per cent loyal"; but it seemed to me that his letter made very good and convincing sense.

Perhaps we American Jews are not always admitted to membership in certain social clubs, and some universities and colleges may rather have us as students or alumni than as faculty members; but something we do have in this country that the Israeli Jews do not really have (unless they are Orthodox, of course) is the right of religious

freedom, the right to worship God as we see fit.

As a Reform Jew I consider that a fundamental and irreplaceable right. Its absence in Israel is sufficient, in my judgment, to reduce the idea of aliya and "homeland" to an absurdity. Freedom of worship (today denied to many Jews in Israel) is far more vital than the freedom to join the Gentile country club, or the freedom to join a college faculty, however desirable the latter may be.

Why American Jews should give blanket support to a theocratic state merely because it is supposed to be "Jewish" is a mystery to me.

JOSEPH FRANK  
Dallas 2, Texas

make building fund donations. About 100 families took advantage of this plan. With the funds secured through these means, the excavation, piling, foundation and steel structure was completed for a structure that will be 145 feet by 95 feet.

We attempted to secure a mortgage, but banks refuse to grant it for they claim that Adath Israel is a poor risk, not because the congregation cannot meet its obligations, but rather because there are no home owners in the area who earn \$25,000 and up per year.

This set-back did not stop the congregation. Thanks to three business people who do not reside in the area, we secured a personal loan of \$25,000, interest free, to continue building. This loan was guaranteed by Dr. Samuel Belkin, president of Yeshiva University. The very bare minimum required to build the shell and enter for the High Holy Days, is \$55,000. We are therefore carrying on a new campaign to raise the additional \$30,000 from the residents and business friends who do not reside in the area.

I am sure the rabbis in the other type synagogues do not go through the struggles we endure in order to create something worthwhile.

Frankly I am surprised that there is no Jewish agency that I know of that has a loan fund for congregations such as mine,

that could easily meet mortgage payments but cannot get the funds for the membership is composed of wage earners. Perhaps your fine paper ought to take up the cause of such synagogues.

In closing, may I state that serving as a rabbi in this type of congregation has its compensations. Before coming to Long Island City, I served as a rabbi in a small town where my salary was double my present starting salary. The trouble, however, is that the rabbi never earns nearly as much as the membership. If a rabbi earns \$8,000 he is expected to live as one who earns \$16,000. In Long Island City we are all in the "same boat." The rabbi earns about the same salary the membership earns and we all live in the same modest way.

Frankly, I wouldn't change this position, with all the struggles, for one that would only offer a better income. Once you are involved in this type of position you become part of it and it becomes a part of you.

JEROME FISHMAN

## TECHNION GRADUATES

JERUSALEM—About a third of the members of the Engineers' association in Israel have studied at the Haifa Technion, Uri Shalom, chairman of the association, told the press here this month.

## Rabbi Tells Struggles of Wage-Earners' Shul

● Editor, National Jewish POST:

It was with great interest that I read your editorial of March 1 entitled, "Needed: Wage-Earners' Congregation." Your closing line, "Is there a rabbi who will accept this kind of challenge?" has confirmed my belief that my congregation is unique in this day and age, for I am the rabbi of a "Wage-Earners' Congregation."

Congregation Adath Israel is located in Long Island City, New York, in the midst of two federally subsidized housing projects and a middle income co-operative. The residents of these housing developments are wage earners whose earnings are not beyond the amount necessary for the family's living.

When a family earns more than \$7,000 for a family of five or proportionately less for a smaller family, they must vacate their apartment. This is true in the middle income housing project. The amount allowed in the low income project is far less.

The Congregation was organized seventeen years ago in the bedroom of a non-Jewish family. At that time, only the low income housing project was built. The

residents recognized the need for a synagogue and Talmud Torah and organized it as soon as they moved in. Dues at that time were 25c a month and tuition fee was set at 35c a week.

When the bedroom became too small for the community, through donations of nickels and dimes collected in "pushkes" a one-family home was bought and converted into a Center. The Talmud Torah was enlarged, youth groups were established and religious services were conducted thrice daily.

I came to the congregation in September, 1950. By then, the new projects were opened and I secured an apartment in the new middle income development. This new project as well as the co-operative was inhabited by veterans who moved into their own apartments after having lived with parents, in-laws, or in quonset huts. Over night, an additional 1,000 families moved into Long Island City who were of Jewish faith and were in need of a Synagogue-Center.

Our present building is much too small for this community. Eight hundred square feet of

space comprises the entire building. In it we have a membership of 525 families and a Talmud Torah with a registration of 220 boys and girls. We also boast of a youth program, a very active Sisterhood, a fast growing Men's Club and an Adult Studies Group associated with Yeshiva University Department of Adult Education.

Our great need is a larger building, not necessarily to expand our program but rather to house our program. Incidentally, membership dues has gone up to \$5.00 per annum for the congregation and \$3.00 a year for the Sisterhood. To a great extent, the membership today is made up of a group of Civil Service workers, factory workers and a number of pensioned men and women.

Recognizing the need for larger facilities, the organization purchased a plot of land from the city to build the Adath Israel Center. Knowing that the families could not make large direct contributions, we made arrangements with a local bank to grant personal loans of \$60 and \$100, payable monthly, in order to



## MYSTERY PERSON CONTEST

## Readers Still Stumped; Contest In Fourth Week

For the first time in weeks, the Mystery Person contest has gone into its fourth week. When the Mystery Person is named, everyone will wonder why he didn't think of the person before.

The fourth hint for the Mystery Person is:

**The mate of the Mystery Person is better known than the Mystery Person.**

The third hint for the Mystery Person was:

**The Mystery Person has been a delegate to a number of World Zionist Congresses.**

The second hint for the Mystery Person was:

**The Mystery Person is not an American.**

The first clue for the Mystery Person was:

**The Mystery Person is a well-known educator.**

The rules are: The Mystery Person will be a living Jew, who has been identified in some way with the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world.

Prize money is \$25, but each week a new hint will be given, while the prize money will be reduced by \$5 until the final week when only \$5 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, March 25 (or Tuesday, March 26, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Correct answers which reach our office after the paper has gone to press will be included in the following week's contest. Answers should be addressed to The Mystery Person Contest, P. O. Box 1633, Indianapolis 6, Indiana.

## MYSTERY PERSON CONTEST

## National Jewish POST

P. O. Box 1633, Indianapolis 6, Ind.

The name of the March 22 Mystery Person is:

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## Dr. Kastner Dies; Two Are Held

TEL AVIV (WNS)—Dr. Israel Rudolph Kastner, central figure in a sensational trial involving charges of collaboration with the Nazis while he was leader of Hungarian Jewry, died here of the wounds he received on March 4 at the hands of assassins who trailed him with a jeep.

His death came hours after police disclosure that two members of a fanatical extremist group confessed they were accomplices to the murder attempt.

Dr. Kastner was accused by M. Greenwald of collaborating with the Nazis in Hungary, sacrificing the lives of tens of thousands of Jews for the safety of members of his own family.

Dr. Kastner sued Greenwald for criminal libel. In a decision which created a storm in the country, the court held that Greenwald had proven his charges.

After the court's ruling, Kastner proclaimed his innocence and said he would appeal. At the time he was shot, the Israeli Supreme Court was considering the appeal.

The confessed murderers were said to have told the police that they decided to shoot Kastner in order to "carry out the judgment" of the district court before there could be a reversal by the highest court.

## Canadian Jews Enjoy Increasing Equality

NEW YORK (NJP)—Jews are accepted to a "striking" degree in Canadian politics and they generally do not find any obstacles to membership in such clubs as Kiwanis, Rotary and Lions.

This was shown in a report issued here by the World Jewish Congress this week, showing that organized anti-Semitism and anti-Jewish discrimination in employment apparently are on the wane in Canada.

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